

THE ACADEMY.

A WEEKLY REVIEW OF LITERATURE, SCIENCE, AND ART.

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SATURDAY, JULY 30, 1892.

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N.B.—Orientalists are informed that invitations have been received from Geneva, for holding the Tenth Congress there.

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"Agnosticism," Prof. Huxley tells us, "is not a creed, but a method, the essence of which lies in the rigorous application of a single principle. . . . Positively the principle may be expressed: In matters of the intellect follow your reason as far as it will take you without regard to any other consideration. And negatively: In matters of the intellect do not

pretend that conclusions are certain which are not demonstrated nor demonstrable" (p. 362).

The question at once suggests itself—Are there then other matters, not of the intellect, in which we may or must follow reason only a certain way, and with due regard to "other considerations"? The writers of *Lux Mundi* would probably say that there were such matters, and that religion was one of them. Thus, under shelter of the saving clause kindly provided for them they might, if so minded, describe themselves as Huxleyan Agnostics. At any rate, there can be little doubt that the two principles offered as discriminating tests would be accepted by a number of persons whom nobody has ever dreamed of calling Agnostics, notably by the great systematic thinkers in ancient and modern times—Plato and Aristotle, Spinoza and Hegel. Indeed, Prof. Huxley himself, in one place, very candidly declares that "with scientific theology, Agnosticism has no quarrel. . . . The scientific theologian admits the agnostic principle, however widely his results may differ from those reached by the majority of Agnostics" (pp. 452-3). Coupling this with the statement made elsewhere (p. 366), that if by religion is meant theology, "then in my judgment Agnosticism can be said to be a stage in its evolution, only as death may be said to be the final stage in the evolution of life," the inference seems unavoidable that Agnosticism has the rather mischievous habit of denying and destroying a system of belief with which it has no quarrel.

Now, as popularly understood, the word Agnosticism is susceptible of no such conflicting applications, and in practice has proved exceedingly useful. It is neither a wolf in sheep's clothing nor a lamb in wolf's clothing, but a good shepherd's dog. It implies first of all the absolute negation of supernatural interference with the sequences of natural phenomena. The Agnostic disbelieves in miracles, in revelation, in the efficacy of prayer, in what theologians call "the ordinary operations of Providence," and, I think I may add, in human free-will. Furthermore, if the person who has thus divested himself of the traditional religious opinions should be asked does he not then believe in God, in the sense of a personal First Cause of the universe, he will answer: I cannot disprove the existence of such a Being as you describe, but I see no evidence of His existence. My only experience of consciousness is as an accompaniment of certain nervous processes which are themselves a part of what you call the creation. Asked whether he is then a Materialist, our unassuming friend answers that he is not, nor a Spiritualist either. He observes a connexion between molecular movements and feelings, but does not undertake to explain it. As to the immortality of the soul, there are two possible answers for him to make. He may, like Mr. John Morley, flatly deny it, and yet continue to be called an Agnostic. Or he may, like Prof. Huxley, profess complete ignorance about the subject. It will be observed that throughout this series of negations there is no assumption of exclusive reasonableness or of using one's

reason better than other people. The theologian interprets experience one way, the Agnostic another way; their methods may be the same, but their conclusions are totally different, and it is with reference to their conclusions only that they are named. Taking this ground, I think we can dispose more satisfactorily than Prof. Huxley has done of Dr. Wace's demand, that the persons now known as Agnostics should be called Infidels in future. To begin with, Dr. Wace's implied explanation of "infidel," as one who does not believe Jesus Christ, conflicts with the ancient and established usages of language, since no orthodox Jew has ever been called an infidel in reference to his rejection of Christianity. Moreover, the word Infidel has become associated with a criminal breach of engagement, as when we talk of infidelity in a cashier or in a married person. Above all, it is desirable to possess a term designating the standpoint of that relatively numerous class who neither profess the dogmatic atheism of Charles Bradlaugh nor the dogmatic theism of Theodore Parker, especially a term to which neither those persons nor their opponents object. Now both conditions are satisfied by the term Agnostic, and by it alone. But although the mass of Agnostics may have felt rather annoyed when Prof. Huxley took up and fought out on purely personal grounds the broad issue raised with their whole body by Dr. Wace, they must have forgiven him in consideration of the skill with which he diverted the controversy into a discussion of what the lay public hears too little about—the origin and historical value of the Synoptic Gospels. And whatever may be thought of Mr. Gladstone's contribution to the subject, his appearance in the fray as a champion of the extreme Conservative side certainly added immensely to its interest.

The relation between morality and belief, a topic placed by Cotter Morison in the fore-front of his attack on Christianity, is frequently touched on in these essays, but rather in the way of assumption than of argument. Not only does Prof. Huxley hold that there is no necessary connection between ethics and theology, but he thinks that they are frequently opposed to one another. "Scientific ethics," he tells us, "can and does declare that the profession of belief in 'the miracles of the possessed swine and the barren fig-tree, 'on the evidence of documents of unknown date and of unknown authorship, is immoral'" (p. 312). It would even seem that, in Prof. Huxley's opinion, to hold any theological doctrine with full and firm belief is immoral.

"It is wrong for a man to say that he is certain of the objective truth of any proposition unless he can produce evidence which logically justifies that certainty. This is what Agnosticism asserts; and in my opinion, it is all that is essential to Agnosticism" (p. 450).

Here again the common usage of educated people would, in my opinion, refuse to sanction either the extension or the limitation claimed for Agnosticism by the originator of the term. To say that one is certain of a thing without being subjectively certain of it is, of course, a falsehood, and as such is wrong. Many persons who would strongly

object to being called Agnostics would admit so much. But it is rather hard to be called immoral for believing, on what seems to oneself sufficient evidence, what Prof. Huxley or anyone else considers not proven; and it is to be hoped that there are few Agnostics so intolerant as to cast such a slur on the character of their opponents, whatever they may think of their logic. It would be truly debasing the moral currency were the word "immoral" to be habitually used as a strong way of calling other people's inferences invalid.

Had Mr. Gladstone possessed an elementary acquaintance with the results of modern Pentateuchal criticism, as set forth by Prof. Robertson Smith in the work named at the head of this article, he would probably not have provoked an unequal contest with Prof. Huxley by standing up for the inspired accuracy of the so-called Mosaic Cosmogony. To one who has learned to read the first chapter of Genesis as the opening section of a Priestly Code written after the Captivity, the question of its inspiration must appear somewhat futile. Much that seemed not only heterodox but chimerical in Biblical criticism when Prof. Robertson Smith first published his lectures on the Old Testament in the Jewish Church eleven years ago, is now making its way to general acceptance as at any rate not less well authenticated than the theories of geology. The result is due, no doubt, in great measure to Canon Driver's Introduction, but partly also to the bolder initiative of his Scottish predecessor. Still further help will be given by this new edition of the lectures, which has been enriched by so much fresh matter that, in spite of omissions, it exceeds the first edition by one-third. So far as Hexateuchal criticism goes it will be found more attractive than Canon Driver's book, as well as argumentatively fuller. I would draw particular attention to the last lecture headed "The Narrative of the Hexateuch," which consists entirely of new matter, as furnishing a complete answer to the elaborate misunderstandings and misstatements recently put forward as a confutation of the critical theory by Prof. Robertson, Principal Cave, and the Bishop of Colchester. The prelate last named and his brother of Gloucester might also very profitably give their attention to the following passage, which is reprinted as it stood in the first edition:—

"We have no objection, say the opponents of Biblical criticism, to any amount of historical study, but it is not legitimate historical study that has produced the current results of Biblical criticism. These results, say they, are based on the rationalistic assumption that the supernatural is impossible. . . . My answer to this objection is very simple. . . . We are agreed, it appears, that the method is a true one. Let us go forward and apply it; and if in the application you find me calling in a rationalistic principle, if you can show at any step in my argument that I assume the impossibility of the supernatural, or reject plain facts in the interest of rationalistic theories, I will frankly confess that I am in the wrong" (pp. 18 and 19).

ALFRED W. BENN.

A Biographical Chronicle of the English Drama, 1559-1642. By Frederick Gard Fleay. In 2 vols. (Reeves & Turner.)

ENGLISH literature is not so rich in dictionaries of dramatic biography as the interest and importance of the subject might suggest. The first step towards the preparation of such a work was taken about two centuries ago by Gerard Langbaine, a son of the provost of Queen's College, Oxford. According to Warton, he had been "a constant and critical attendant of the playhouses for many years," and had collected "more than a thousand printed plays, masques, and interludes." His *Account of the English Dramatic Poets*, as the work was called, may be deemed a remarkable achievement for its date, though he had but a limited acquaintance with early editions of memorable plays. Gildon, Jacob, and Whincop successively followed in his wake, each doing a little to repair his shortcomings, but assuredly failing to outstrip him in any other respect. Next came David Erskine Baker's *Companion to the Playhouse*, in which some critical discernment was united to a good deal of independent research, and which immediately drove all its predecessors out of the field. First brought out in 1764, it was continued by Isaac Reid to 1782, and by Stephen Jones to 1812. Meanwhile it had been renamed the "Biographia Dramatica." As may be supposed, its accounts of pre-Restoration plays were not free from errors and oversights. In noticing "All is True," for example, the compilers, even with Sir Henry Wotton's letter about it under their noses, failed to see that in all probability it was the "famous historie of King Henry VIII." Generally, however, the book was one of exceptional value, and up to the present no attempt has been made to supersede it. Mr. Halliwell-Phillips's *Dictionary of Old English Plays*, brought out some thirty years ago, is little more than what its title would imply.

Mr. Fleay's new work, which may be taken as the complement of his *Chronicle History of the London Stage*, is intended to supply the deficiency we have indicated. It relates to the lives and labours of the many dramatists who flourished in England between the production of "Gorboduc" and the suppression of the theatres by the Puritans. As the author points out, it bears a close resemblance to the *Biographia Dramatica* in arrangement, but differs from it altogether in import. Let this difference be stated in his own words:

"The *Biographia* professed to give lives of the playwrights similar to those in any other dictionary or cyclopaedia, and, alongside of these, lists of their plays in order of publication, with such brief notices of the plays themselves as could be gathered from their title-pages, and with such additions as could be gathered from the imperfectly understood stage history of the early theatres and acting companies. My object has been to arrange the plays in order of original production, with such notices of their authors, and such only, as bear upon the history of the drama itself. The ideal of my work would be reached if I could give for every play, from the opening of the theatres in 1576 to their closure before the Civil Wars in 1642, the authorship in each instance, the date of original production, the theatre at which it was acted,

the company by whom it was played, the relation it bore to other plays, and to dramatic history generally. This is a vastly more extended scope than anything hitherto attempted, and satisfactory results are not always attainable; but I trust that my readers will find that in most cases of importance I have hit, if not the bull's eye, at any rate an inner ring."

It is almost needless to say that Mr. Fleay has fulfilled his heavy task as thoroughly as existing conditions will permit. He has all the qualities it demands—a genuine love of the old English drama, an infinite capacity for taking pains, a ready perception of the bearing one fact may have upon another, and a well-nigh exhaustive knowledge of the literature and the occurrences of the period with which he deals. He has still a keen appetite for circumstances which, trivial enough in themselves, may help him, directly or indirectly, to solve a problem as to date or authorship; and his conjectures, if not always convincing, are seldom unworthy of more or less consideration. He certainly shows some reason for believing that Shakspeare satirised Jonson in "Troilus and Cressida." Under the head of the "Poetaster" we read:

"The 'armed prologue' is very important. He appears in 'confidence,' and is unquestionably alluded to in the 'armed prologue' to 'Troilus and Cressida,' who does not 'come in confidence.' It is, then, in this play of Shakspeare's that we must expect to find the purge that he gave to Jonson in return for the pill Jonson administered to Marston, cf. 'Return from Parnassus,' iv. 3; and whoever will take the trouble to compare the description of Crites in 'Cynthia's Revels,' ii. 1, with that of Ajax in 'Troilus and Cressida,' i. 2, will see that Ajax is Jonson: slow as the elephant crowded by nature with 'humors,' valiant as the lion, churlish as the bear, melancholy without cause (compare Malicente). Hardly a word is spoken of or by Ajax in ii. 3, iii. 3, which does not apply literally to Jonson."

Other controversial matter will be found scattered over the two volumes. Here and there, however, Mr. Fleay seems to curb his love of theorising, as may be gathered from the fact that he allows "Romeo and Juliet" to pass without a repetition in effect of the article he wrote about it fifteen years ago. One point upon which he lays stress is the pre-eminence in many respects of "royal Ben." Although, he says, Shakspeare is the central figure in our dramatic literature, Jonson is the central figure in our dramatic history. In support of this view, we are reminded of what is described as the variety of his work, his origination of new dramatic forms, his connexion with the court, his multiple relations with "great ones," his large acquaintance with other authors, his personal experience as an actor on many stages, his adoption of author "sons," and his knowledge, unique among the dramatists of his time, of the only other dramatic literature of anything like equal importance with our own. From the favour extended to Lodowick Carlell's plays at Whitehall Mr. Fleay draws an inference which may be thought a little too wide. They show, he thinks, "what rubbish was palatable" to Charles I. and Henrietta. No doubt they are poor stuff; but it should not be forgotten that the court entertain-

ments of the time included pieces which, like Jonson's "Golden Age Restored," come up to a high standard of poetry, and that Carlell was a rather prominent member of the royal household. After continued efforts to find another author for it, the "Yorkshire Tragedy" is assumed to have been written by Shakspeare, the external evidence on this head being "too strong." Of serious omissions, Mr. Fleay may be deemed wholly guiltless, though he would have done well to note that some passages in "A Warning for Faire Women" are of peculiar excellence, and have, indeed, been attributed to the greatest of all dramatists himself.

For more than one reason it is to be regretted that so careful and scholarly a performance as this Biographical Chronicle should be marked by irritating faults of taste and temper. Mr. Fleay is too prone to obtrude himself upon the notice of his readers. He does not appear to understand that any expression of personal feeling is misplaced in a work of the kind, or that, eminent in one way as he unquestionably is, his relations with other writers are scarcely worthy of being recorded. For instance, after mentioning a conversation he had with Lord Tennyson fourteen years ago, he says: "He has since forgotten me, for what reason I know not." Why this heavy sigh should be inflicted upon us it is difficult to say. Nor has Mr. Fleay too many kind words for fellow gleaners in the same field. Of Halliwell-Phillips, he is unable to speak with anything like composure. He contemptuously miswrites the name, and will not even be consistent in his inaccuracy. In one case the amiable and lettered enthusiast of Hollingsbury Cope is referred to as "Halliwell," in another as "J. O. H. Phillips." His *Dictionary of Old English Plays* is rather unnecessarily condemned as "a mere scissors and paste compilation, with a few additions, but inaccurate and void of all historical grasp of the subject." Lastly, apropos of his reprint of "Monsieur Thomas," he is accused of "impudence or ignorance." Living authors, too, fare somewhat badly at Mr. Fleay's hands. On Mr. A. H. Bullen, who seems to have roused him to fury by describing one of his magazine articles as "a titanic absurdity, gross as a mountain, open, palpable," Mr. Fleay is particularly severe. He tells us that this painstaking student has "an effeminately facile pen," is superior to Mrs. Malaprop in derangement of epitaphs, and speaks with "the magisterial authority of youth and inexperience." Again, "his special delight is to set up ninepin hypotheses and bowl them down again; but no doubt it pays him and his publisher." Such passages may make the unskilful laugh, but they also make the judicious grieve. In one of his closing pages Mr. Fleay says that "personalities are out of place in books addressed to serious students, and ultimately come home to roost as surely as curses." It is a pity that he cannot be induced to practice what he preaches.

FREDERICK HAWKINS.

A Book about the Garden and the Gardener.
By S. Reynolds Hole, Dean of Rochester.
(Edward Arnold.)

DWELLERS in the country are just now somewhat exercised in their minds upon the subject of technical instruction. The County Councils have at their disposal considerable sums of money to expend upon it, but it is no easy matter to settle what shall be taught and how. Suggestions without number have been made: some practical, many chimerical. Butter-making and wood-carving, nursing and hygiene, mechanics and modern languages, book-keeping and bee-keeping, agricultural chemistry and elementary geology, drawing and draining: each and all have their advocates; and before the eyes of the philanthropist—and who is not one nowadays?—there rises the picture of Hodge, as a master of arts and sciences, dwelling in the midst of his three acres, fed by their produce (artistically prepared), and employing the leisure which an Eight Hours Bill shall have procured him in cultivating his tastes and predilections. Dean Hole thinks he might do better by cultivating his allotment, and says, "if politicians would send teachers of horticulture into our villages, and would show the men how to grow fruit and vegetables, and the women how to preserve and cook them, 'he would have some faith in their reforms.'"

It is, we suppose, with a view to helping others to adopt the course which he advocates that the Dean has published the collection of papers comprised in the present pretty volume. It is certainly not hard reading; and, though one may get a little tired of his terribly funny way of putting things, there is no doubt the author is quite in earnest in his desire to make us all gardeners. In so doing he would, he thinks, be diffusing happiness

"in its duration sure; in its peculiar essence of a very sweet and gracious quality. It ministers health to the body and health to the mind. It brings pure air to the lungs, and pure, reverent thoughts to the heart. It makes us love our home, content and satisfied with those pleasures which neither sting nor pall; and yet, when we leave that home, it follows us wheresoever we go."

But the Dean's book is not a mere praise of gardening. It contains a budget of stories, more or less humorous, but, without any exception, pertinent to his subject, and conveys, in all sorts of ways, all sorts of information on the art of which the author is an acknowledged master. It will be satisfactory to a good many possessors of gardens to know that so high an authority as the Dean does not condemn what is known as "bedding out." In some quarters it has certainly fallen into disrepute of late years, and we have been told that the older fashion which secured some amount of floral display throughout the year is preferable to a brilliant show which lasts only three or four months. But the Dean very rightly says that the success or failure of the system depends upon the character of the garden and the resources at the gardener's command. If there be plenty of room for a variety of treatment and suitable surroundings, and if the gardener be an artist with means and men to realise

his art, then from March to October your eye may be gratified with a succession of bright flowers, and all goes well; but if space and supply be restricted, the "summer system" brings with it miserable nakedness and dreary desolation for which a brief period of brilliance is no compensation, and the sentiment and teachings, the associations, the memories, and the hopes, of which a garden should be the haunt and home, will have no place in it.

It is scarcely necessary to add that, for hints on roses and how to grow them, the amateur and, indeed, the professional gardener can go to no better authority than the Dean, who, we are glad to learn, is able in his new home to keep around him his old friends.

CHARLES J. ROBINSON.

History of the Free Churches of England, 1688-1891. By H. S. Skeats and C. S. Miall. (Alexander & Shephard.)

THE well-known work of the late Mr. Herbert S. Skeats was published in 1868, and is now re-issued with slight modifications and brought up to date by Mr. Charles S. Miall. The book could hardly have found a more competent or more sympathetic editor. Neither writer conceals his personal agreement with the principles of the Free Churches. "Time is on the side of the Free Churches," says Mr. Miall, and the clash of the Ironsides' armour echoes through Mr. Skeats's pages. There is no uncertain note of war, for instance, in this:

"Mr. Noel went on to indicate that, in his view, political action was always dangerous to Christians, peculiarly so to pastors, and that eminent piety in pastors and churches would, in a few years, do more to free the Church of England than thirty years of political warfare. Surely a very illogical and unsound conclusion."

It is not certain, however, that a hearty belief in one side is a disqualification for writing history. We should be sorry to lose Clarendon or Macaulay; probably we get a more accurate notion of the state of the Church in the time of Charles II. from the various writings of Bunyan than we should from a document drawn up by a more impartial witness. Men cannot exist in a vacuum in the past any more than in the present. The book, however, is not merely controversial, it is a true *apologia*. Without any parade or affectation of impartiality, the writers are scrupulously just. We may say of them as Tillotson said of the Socinians: "They are a pattern," said he, "of the fair way of disputing; they argue without passion, with decency, dignity, clearness, and gravity."

The history of the Free Churches might be written from several points of view. It might be, as Mr. Froude has recently told us the history of Henry VIII. ought to be, a history of the statute book; it might be a history of opinion; it might be mainly biographical. Our book is a skilfully arranged chronicle, in which all three points of view are taken. There is no lack of interesting, indeed of picturesque material for such a history. It is a record of religious

wars and persecutions—the gibbet, the prison, and the pillory—

That "hieroglyphic State Machine,
Contrived to punish Fancy in"—

double taxes, and civil disabilities. It was not alone the Government or the Church that had the persecuting spirit: one of the meanest surely of all persecutions was the action of the Corporation of London in appointing to the office of sheriff Dissenters who could not conscientiously qualify for the office by taking the Sacrament according to the rites of the Church of England, and then fining them. This led to the famous judgment, in which the House of Lords affirmed the principles of toleration in 1767, when Lord Mansfield said—

"it is now no crime for a man to say he is a dissenter, nor is it any crime for him not to take the sacrament according to the rites of the Church of England . . . there is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, more iniquitous and unjust, more impolitic, than persecution."

This is fine language: but one has to remember that at the time Unitarians were shut out from the benefits, such as they were, of the Toleration Act, that dissenting ministers and schoolmasters had to sign 35½ out of the 39 articles, that the civil disabilities of Dissenters under the Test and Corporation Acts, whereby a man could not obtain any civil, military, or corporate office without undergoing the sacramental test, were not removed till 1828.

In his chronicles of the last forty years Mr. Miall has described at some length the parliamentary struggles that led to the abolition of compulsory church rates and of university tests, to the opening of burial grounds, the rise and progress of the Liberation Society, the disestablishment of the Irish Church, and the Elementary Education Act. "I know the Dissenters," said Lord John Russell in the course of the anti-church rate agitation, "they carried the Reform Bill; they carried the abolition of slavery; they carried Free Trade; and they'll carry the abolition of church rates." Mr. Miall is of opinion that they will ultimately carry the disestablishment of the Church of England. Whether this be so or not, it seems clear that no comprehension scheme that shall unite the Free and State Churches is possible. The time when such action was most possible was in 1689. William III. was anxious to unite the Protestant sects. The Independents and Presbyterians were willing: the Commission, which included Stillington, Burnet, Tillotson, and Tenison, revised the Prayer-book in a most complete manner, made kneeling at the Communion and using the cross in baptism optional, and offered to acknowledge the validity of Presbyterian ordination. Unfortunately the matter was left to Convocation, and the Lower House of Convocation displayed a spirit that rendered reconciliation impossible. Mr. Skeats and Mr. Miall regard this failure as due mainly to theological differences and ecclesiastical intolerance. There seems, no doubt, however, that purely political feeling had a good deal to do with it.

"An apprehension is said to have been felt," says Von Ranke, "that the king would gain too much influence by a union of the Dissenters and Episcopalians brought to pass under his authority. But a powerful king was just what was not desired."

It was jealousy of William, "your new hodge-podge of a Dutch government," as Defoe makes them say in his *Shortest Way with the Dissenters* that caused the High Churchmen to break the scheme down.

The question was revived some thirty years ago in an interesting controversy between Mr. Binney and Dr. Short, Bishop of Adelaide, who had refused to accede to a memorial presented by a large number of colonists requesting that Mr. Binney might be asked to preach in the cathedral, on the ground that "his orders are irregular, his mission the offspring of division, and his Church system—he would not say schism—but *dichotomy*." But, though no comprehension scheme seems within the scope of practical politics, the prospect of some kind of federation of Free Churches is growing brighter.

"The tendency to sub-division is less marked than the tendency to co-operation. . . . The latest sign of this pervading Christian sympathy is the recent Congregational Council, at which Baptists, Presbyterians, and Methodists were present to offer the right hand of fellowship to their Congregational brethren."

The political history of Nonconformity is, however, by no means the sole or the most important part of this book. Those who have a taste for controversy may find here succinct and interesting accounts of the chief theological disputes that have exercised the Free Churches. Mr. Skeats himself apparently had little sympathy with the characteristic doctrine of the Unitarians: he more than once allows himself to speak of it as "a taint"; but nothing can be fairer than his account of the Deistical controversies of the eighteenth century, and more especially of the Salters' Hall disputes of 1719, which had much to do with the changes by which English Presbyterian churches become Unitarian, and "the denomination vanished as suddenly as it had risen."

Equally interesting is Mr. Miall's careful account of the Leicester Conference of 1878, and the subsequent action of the Congregational Union. It is a favourite argument in support of a State Church that it controls extravagance of opinion and expression. This is a curious argument to use in favour of an establishment that has borrowed a "Church Army" from General Booth, and whose differing sections cannot be said to have ever dwelt together in harmony. A perusal of this book will show all candid minds that on the whole the Free Churches have managed their affairs discreetly if not with dignity; that considering they were for long not allowed to have schools, and only for the last twenty years have been allowed to have degrees, they have produced a respectable number of writers of merit, and that in times of danger they have ever proved loyal.

Even in 1745, when the High Churchmen wavered, supporting neither King nor Pretender with any zeal,

"the Committee of the Deputies passed a

resolution recommending the whole body of Dissenters throughout the kingdom to join in support of the Government. . . . Armed associations of Dissenters were formed in all parts of the kingdom; chapels were converted into parade-grounds, and ministers became voluntary recruiting officers."

Even the Quakers could not refrain from helping. They could not on principle incite men to shed blood, but they contributed flannel. And probably no more eloquently patriotic appeal has ever been made to a nation than came from the little Baptist chapel in Cambridge, when Robert Hall implored Englishmen to fight for their liberties against Napoleon.

Mr. Miall's part of the book—the last five chapters dealing with the last forty years—will probably be found the most immediately interesting. The Census of 1851, which for the first time gave authentic information respecting the relative numbers of worshippers in different religious bodies, startled the public by three pieces of information—firstly, that out of every hundred churchgoing people forty-eight were not members of the Church of England; secondly, that there were over five millions of people in England who did not attend a place of worship at all; thirdly, that the existing accommodation was quite insufficient. The deficiency of Church extension was an evil that could be remedied: we all know the efforts that have been made by the Church of England and by the Free Churches in this direction. Mr. Miall estimates that by 1865 £800,000 had been spent in this way by the Free Churches. But the masses have not been reached by any of the Churches. We have yet to see how far the work of the Salvation Army will prove lasting and beneficial.

In an interesting passage Mr. Skeats points out that the temporary decay of Dissent in the reign of Queen Anne was partly attributable to a narrow view of the scope of education.

"It was apparently the opinion of the generality of ministers now rising that it was most undesirable for religious persons to read any but technically religious books. The strictness of Puritanism without its strength or its piety was coming into vogue. . . . Shakspeare's plays were forbidden writings, and Bacon was a 'profane' and unknown author. Addison's *Spectator* was probably unknown to nine-tenths of the members of the Free Churches."

At a later period in the century a good many important private schools were conducted by Dissenters, and during the present century the Free Churches have specially devoted care to the improvement of education. The London University was to a considerable extent due to the efforts of Nonconformists: the Wesleyans and Quakers have important schools of their own. In 1871 ecclesiastical tests in Oxford and Cambridge Universities were abolished, and it is noteworthy that during the last thirty years a Dissenter has won the position of Senior Wrangler at Cambridge nineteen times. Two years ago Spring Hill Theological College was transferred to Oxford, under the name of Mansfield College, to provide a theological education for graduates intending to enter the Congregational ministry; its classes are, however, open to

members of other religious bodies. In the same year the Unitarians removed their Manchester New College to Oxford.

The book is not primarily biographical, yet much of its value and interest lies in the lists of worthies that it enumerates. The subjects it treats are so large and are treated so fully that it was probably necessary to avoid anything like those complete sketches of character that render the pages of Burke and Macaulay so fascinating. But brief as the sketches are, they are extremely well done. There are touches of restrained humour in the references to Baxter, "that old Goliath of Presbyterianism," and to "the great Mr. Howe," who never could be brought to excommunicate the Church of England; and in Mr. Miall's account of Dr. Campbell, the editor of the *Banner*, who was "a Boanerges under the delusion that he was specially 'a witness for the truth' . . . with an eye like Mars to threaten and command, and a 'men, brethren, and fathers' style of address which was the particular aversion of Mr. Binney." But for the most part the general character of the influence of the leaders alone is given. If anyone will take the trouble to turn over the 700 pages of this book, and note how numerous these leaders and teachers were and how carefully considered and condensed the information given on each is, he will be able to form some conception of the labour that must have been given to this excellent work.

R. F. CHARLES.

Harold: a Drama in Four Acts, and other Poems. By Arthur Gray Butler. (Frowde.)

THE story of the good Earl Harold, "in whose breast beat the heart of England," contains that combination of national and personal interests which is most attractive to the romance-writer, be he poet or novelist. The present poem is professedly founded on Lord Lytton's *Harold*, and challenges comparison with Lord Tennyson's. The two dramas have the advantage of poetic form as compared with the novel, but lose in being slighter. The complexities of such subtle characters as Haco and De Graville appear harsh and unnatural when we see them only in a few scenes.

There is, however, a singular harmony between the three authors in their conceptions of the main characters. Harold is ever the brave and gentle, the perfection of that pre-chivalrous nobility which already worshipped honour,

"As men have made it,
Distorted, false, and jangled dialect,"

though with the glorious inconsistency of genius he consented to forego honour for the love of country. Beside him lowers the great Duke William with "that friendly-smile of his," the sign of the "dissimulation which debased his character but achieved his fortunes." Around them are grouped the frank, fierce Saxons and the debonnaire but grasping Normans. And on these, or at least on the Saxons, the

influence of women is strong. We have Githa, the Norse mother, prompting to greatness; Aldyth, the scheming wife, with Edith the beautiful, whose great love conquers self and wounds that it may inspire. It is curious that both the poets have ignored the weird Hilda, to whom Lord Lytton gives much prominence.

But in spite of its attractive *dramatis personae*, it must be confessed that Mr. Butler's "Harold," like Lord Tennyson's, is somewhat dull; being only redeemed by passages of beautiful poetry and noble thought. Such is the fable of the maid who "bade us write only, she died of nothing, on her tomb"; the resolution of Edith to crush her own heart for the sake of England

"Better far
To break at once! break now! than hang for ever
A mill-stone round the neck of him I love,
A canker at the core of England's weal,
And, with them slowly dying, slowly die."

and her perplexity at Harold's attempt to weaken her resolution:—

"What shall I do? He taught me; strung me up
To this high pitch, and now himself unstrung,
He quarrels with the music he hath made,
And breaks the strings of his own instrument."

The play contains also some charming lyrics, and the following soldier's song:—

"Come drink to my bonny brown maid!
Come drink to my bonny brown maid!
For vicar or priest
She cares not the least,
But she'll wed me, my bonny brown maid.

So here's to my bonny brown maid,
And here's to my bonny brown maid!
Tho' I lie where I fall
Without blessing or pall,
She'll lament me, my bonny brown maid."

Mr. Butler's blank verse as a whole is flowing and correct; his prose is at times forcible. He has apparently devoted most care to the language of Edith and the development of her character; and, like Lord Tennyson, he will not have her forgotten by Harold in those later anxieties for the state which Lord Lytton had represented as entirely engrossing him.

We can discover but little poetry in the rest of Mr. Butler's book. The three poems, "Hodge on Churchgoing" and on "Voting by Ballot," and "In the Beginning," are clever and amusing, though the hexameters of the last are slightly shaky. As a rule, he has been content to give petulant expression to his conviction of the degeneracy of the age in an unpleasing string of rhymes, to which the arguments in the verses "To an Optimist" and the apt phrase "sad as the strain of saddest symphonies" do not reconcile us. This is the more irritating because Mr. Butler has shown us here, as in his "Harold," that he can write lyrical poetry of no mean order. "Live and let live," "Meliora Priora," "A Sprig of Holly," and "April and May," are in their way delightful.

REGINALD BRIMLEY JOHNSON.

NEW NOVELS.

The Island of Fantasy. By Fergus Hume. In 3 vols. (Griffith, Farran & Co.)

The Man who was Good. By Leonard Merrick. In 2 vols. (Chatto & Windus.)

Of the World, Worldly. By Mrs. Forrester. In 2 vols. (Hurst & Blackett.)

The Story of a Penitent Soul. In 2 vols. (Bentley.)

A Daughter of Mystery. By Jessie Krikorian. In 2 vols. (Griffith, Farran & Co.)

The Jolly Pashas. By John A. Steuart. (Henry.)

Rachel Reno: a Romance of Wales. By William Earley. (Digby, Long & Co.)

A Girl Diplomatist. By Mabel E. Wotton. (Chapman & Hall.)

Clement Barnold's Invention. By Lionel Hawke. (Griffith, Farran & Co.)

A Dream of Millions, and other Tales. By M. Betham-Edwards. (Sampson Low.)

A Story of Guy Fawkes Day, &c. By F. S. Hollings. (Sampson Low.)

A Debt of Honour. By Mabel Collins. (Eden, Remington & Co.)

MR. FERGUS HUME makes an attempt in *The Island of Fantasy* to reconstruct the classic life of Ancient Hellas; and in dedicating his romance to Mr. J. A. Symonds, he sees "no reason why some of our over-wealthy millionaires should not carry out the Utopian project here suggested to a successful conclusion." The *Island of Fantasy* is really Melnos, in the Cretan Sea. It is little known, and is the property of an Englishman, who expatriated himself from his native land forty years before the narrative opens. He governed it under the name of King Justinian, and, by the principle of natural selection, raised a small colony of almost perfect men and women. Of these none was more beautiful than his own daughter Helena. She was as lovely as the Helen who captivated Paris, but without her frailty. To this colony, at the invitation of its sovereign, goes out Maurice Roylands, a wealthy young Englishman of ancient family, who has lost all zest and relish for life until he encounters Helena. Then all his susceptible nature awakes within him in passionate force. Life becomes entirely transformed, and for the first time he realises the joy of existence. Melnos he finds to be an abode worthy of its goddess. But this Eden has its serpent, in the shape of a Greek youth, who styles himself Count Caliphronas. He was a perfect type of physical beauty though his soul was dark, cowardly, and revengeful. He loved Helena with a sensual passion; but as she rejected his advances with scorn, he endeavoured to vent all his malice upon his successful rival, Roylands. Caliphronas resolved to capture the island, and to wreak his vengeance upon its inhabitants. Collecting a band of three hundred cut-throats from the various islands in the Aegean, he again and again assaulted Melnos, only to be beaten back by the gallant defenders. There is something Homeric in the description of the sanguinary encounters. The

scene closes with a vivid description of the destruction of the island by a volcanic eruption. All the characters the reader will care about are saved in a miraculous manner, but Justinian afterwards dies. Before passing away he reveals some strange secrets—his near relationship to Maurice Roylands among the number. This novel is a long way in advance of anything Mr. Fergus Hume has hitherto attempted. His style has greatly improved; his conceptions are really noble, if not great; and he has helped us to realise something of what Greece and Greek life were in the Golden Age.

Mr. Leonard Merrick writes with power, but he must modify his pessimistic moods. A sadder story than *The Man who was Good* we have not met with for a long time. Fate, with its hard, cruel buffetings, is relentless towards Mary Brennan. She has been cast off by Seaton Carew, a sordid creature who plays leading man in a provincial theatrical troupe. She has given him affection and devotion under the promise of marriage upon the death of his degraded wife; but when that event happens he coolly transfers himself to Miss Olive Westland, because that theatrical star has engaged to find the money for a house in London where he can make his *début*. One is glad to find that his play is damned, and himself with it. Meanwhile, Mary the outcast goes through a series of painful adventures, which are described with much pathos and realistic skill. Being rescued from starvation, she is offered the love of Dr. Kincaid, "the man who was good"; but her heart is dead, and she refuses his offer. Finally, she sacrifices her life to save the child of the wretch who has betrayed her. No doubt there have been histories in real life as touching and hopeless as that of Mary Brennan, but somehow we feel that Mr. Merrick wants more lightness and brightness in his story: human nature has its lights as well as its shadows. The author gets a strong grip of the reader, and he certainly shows a capacity for fiction of a high order.

The life of a society beauty, with all its folly, heartlessness, splendour, and ultimate disillusion, is what Mrs. Forrester portrays for us in *Of the World, Worldly*. When Mrs. Vernon began her career she loved Vivian Lloyd with such affection as she was capable of, but after he lost his fortune she threw him over. Society and its pleasures came first with her. Then, after some years, when these hollow pleasures began to pall, she longed for her old lover with a passion to which she had hitherto been a stranger. She spread her toils for him, deceived him as to her other lovers under his very nose, and was bringing him to the actual verge of ruin when he was saved, partly through the intervention of faithful friends and partly through the love of a pure English maiden. Mrs. Forrester vividly depicts the wiles of the society siren—that worthless creature who finds no happiness in her home, who reads French novels by day and haunts heated ballrooms by night.

The anonymous author to whom we owe *The Story of a Penitent Soul* may be congratulated upon a distinct success. From the literary point of view these "Private Papers of Mr. Stephen Dart, late Minister at Lynnbridge, in the County of Lincoln," deserve to take high rank. As a whole, the story itself is one of the most distinctly original published during the present season. It now and again reminds us of *The Silence of Dean Maitland*, and occasionally of Hawthorne's *Scarlet Letter*. It is impossible to follow the fortunes of the sensitive young minister—from his hard and loveless youth upwards to the time when he falls, in consequence of an overmastering passion for a lovely woman—without feeling that fate has been extremely hard upon him. Mary Fleming, who appeared to Dart like a Madonna by an early German master, was united to an unsympathetic husband twice her own age. Her soul, like that of Dart himself, was ready to awake under the magnetic touch of love, and she was unable to resist the spells of the young minister. Their subsequent expiation forms one of the saddest pages in modern fiction, while the revenge exacted by the betrayed husband is Italian-like in its diabolical cruelty. This remarkable story can never be laid aside when once it has been begun, but the feelings which remain after its perusal are poignant in the last degree.

We do not remember any of Miss Krikorian's previous stories, but *A Daughter of Mystery* is by no means devoid of ability. It is somewhat too sensational, and in these latter days the incantations and love philtres of the old witch, Granny Gunn, are calculated to excite a smile. For more scientific readers, who yet like a little touch of the weird, the author considerably provides a heroine gifted with hypnotic force. Cleopatra Gunn is the grandchild of the witch, and out of the wretched surroundings of a degraded and miserable youth she develops into a woman of striking beauty, who fascinates the vicar of the parish. She herself, however, is enamoured of the squire, but he makes no return of her affection, and to secure him for herself she casts his wife into a mesmeric sleep, and makes her throw herself beneath the engine of an express train. Even that fails to effect her purpose, for Talbot Byng remains true to the memory of his dead wife. Foiled in her plans, and consumed by despair and remorse, she expiates her crime by voluntarily dying the same death as her victim. Her grandmother has already been murdered by the infuriated villagers for possessing the "evil eye." There is a good deal about heredity in the story, but much of the narrative seems permeated by an air of unreality. It is only just, however, to say that several of the characters are drawn with considerable skill.

The Jolly Pashas, by J. A. Steuart, is certainly one of the most entertaining volumes yet issued in "The Whitefriars Library of Wit and Humour." The story of an unphilanthropic society, it relates the intellectual recreations of a band of men of English, Irish, and Scotch nationality. Enjoyment was the motto of the club, and

it seems to have taken the concrete form of Scotch whisky and tobacco. Whether it is due to the large consumption of the former we cannot say, but some of the stories told by the members are extremely "tall." Many a genuine, hearty laugh is to be got out of this volume; and with all its fun a good many hits at social shams are to be read between the lines.

Two men committing involuntary forgery with each other's cheque books is a novel idea in fiction; but besides this, Mr. Earley gives us a graphic description of an abduction in *Rachel Reno*, as well as a lurid picture of the Rebecca rioters. Let us say at once that the story in itself is very interesting. The author has quite a style of his own, which may be called, perhaps, *Earley English* in contradistinction to the "English as she is now wrote." Thus, we get such phrases as "Men of Cymry," "Son of Cymry," &c. Cymry is not Wales, but the Welsh people; Cymru is Wales. The reader is probably responsible for such new readings of proper names as *Maxamillian*, *Schilermacher*, *Vittoria Alfère*; and possibly also for robbing the composer of "Ever of Thee" of an "e," as his name is spelt Linly. The author remarks that "time and tide waits for no man"; but somebody ought to have waited for these proof sheets to correct the defective grammar of the proverb, and rectify many other mistakes we have not pointed out.

Miss Wotton writes pleasantly in *A Girl Diplomatist*, and her hero and heroine are much more like real flesh and blood than the puppets trotted out in many more pretentious works. Barbara Thorpe earns her title by securing promotion in the Foreign Office for the friend of her childhood, Archie Wilmot. But her action is misconstrued, and it nearly costs her her lover as well as her own life. However, "all's well that ends well"; things being satisfactorily explained, Barbara is saved from an untimely death, by consumption, to be the happy bride of Niel Buchanan.

There is talent in *Clement Barnold's Invention*, but the wheat and the tares have been allowed to grow up together. The character-drawing is good, though there is a discursiveness in the style that should be avoided in future. The vicissitudes of fortune attending young Barnold evoke a real interest. Mr. Hawke also shows no slight appreciation of humour, and there is so much promise in his work that he may, and ought, to be heard from again.

Miss Betham-Edwards's stories are very good, especially those entitled "A Dream of Millions," "A Romance of the Cloister," and "The Message." The author has generally something to say, and says it well, while her style is far superior to that of the average writer of fiction.

A Story of Guy Faukes Day Forty Years Ago is a very touching account of the career of two maiden ladies who bravely bore contumely and obloquy for more than forty years, on account of a brother who had been condemned for treason. A second story in the same volume "Half an Uncle

all a Kinsman," is not without its human lessons, especially for the young.

Miss Mabel Collins recites a touching story of a girl's love and devotion in *A Debt of Honour*; but we are rather impatient over the cold selfishness which could allow such a sweet creature as Lily Barton to go to her death hopeless and broken-hearted, for the sake of saving her lover Jack Falconer by a wealthy marriage.

G. BARNETT SMITH.

SOME TOPOGRAPHICAL BOOKS.

The Literary Shrines of Yorkshire: The Literary Pilgrim in the Dales. By J. A. Erskine Stuart. (Longmans.) This is one of the most audacious examples of the handicraft of book-making which has seen the light for many a long day. In his opening chapter, Mr. Erskine Stuart has occasion to refer to a volume dealing with the topography of Malham in Craven, and he makes the depreciatory remark, "This work is, like most topographical books, spun out to a degree, even giving directions for fishing in Malham Tarn, the best flies to use, &c." Mr. Andrew Lang and other not incompetent critics might probably consider these interpolated directions the most valuable portion of the work, and, at any rate, they are calculated to be useful to the harmless and respectable class of anglers; but Mr. Stuart's own topographical book is spun out by fatuous irrelevancies of statement, quotation, and criticism which cannot possibly be found either useful or entertaining by any human being. When, for example, the writer has to speak of Sedburgh, a town of which he seems to have no personal knowledge, he is compelled to find a literary association in the fact that a second master in the Grammar School was an acquaintance of Hartley Coleridge. Bradford, we are told, "has produced few great literary men," but as a set-off we have the information that Branwell Brontë once lodged there and attempted portrait-painting. When, in the course of his literary pilgrimage, he arrives at Headingley, Mr. Stuart remembers that it was the birthplace of a well-known living man of letters whom he refers to as "Alfred Austin, poet and novelist," and adds the interesting information that "he is B.A. of London, and has contested several Parliamentary seats unsuccessfully." If the author, in his search for material, can find nothing in the way of useless fact, he is quite satisfied to fill his pages with morsels of twaddling criticism. Sterne wrote the latter part of *Tristram Shandy* at Coxwold, in Lower Swaledale; and Mr. Stuart, in his usual childlike and bland manner, declares that the creator of Uncle Toby "often overdoes pathos till his words appear ridiculous." Congreve was born at Bardsley; and the literary pilgrim gravely informs us that "his works are now rather reprobated for their coarseness and indecency." G. P. R. James wrote a novel about Hull, which encourages Mr. Stuart to break out into the daring paradox of the sentence, "He was but a feeble imitator of the great 'Wizard,' yet some of his characters are good imitations of Sir Walter's." As all the world knows, Charles Reade's *Put Yourself in his Place* is a story of life in Sheffield; and as Sheffield is in Yorkshire, Mr. Stuart must have his say about the book which, he gravely declares, "is never for a moment dull or tedious."

"Coventry the villain of the piece is a thorough paced scoundrel, and Grace Cardew (*sic*) the heroine is a modest sweet girl of a kindly disposition who is faithful to Little through all, and is only coerced into marriage with the traitor Coventry,

where she is fully persuaded that Henry Little is dead."

Mr. Stuart treats us to crude juvenilities of this kind whenever an opportunity occurs, and very often where the opportunity has to be created. Sometimes he buttresses a criticism of his own by "a second opinion," but he seems perfectly indifferent as to the rank of his authority. Thus, he regards it as quite certain that "in happier circumstances" Branwell Brontë "would have stood far above the female members of the family in literary ability"; and that this *obiter dictum* may gain all needful conclusiveness, he quotes the authoritative words of no less a person than the landlord of the Black Bull at Haworth, who declared that "Charlotte and her sisters didn't noa our way o' talking, and niver could hev written as they did if Branwell hadn't hae told 'un how to do it." Whenever other quotations fail him, Mr. Stuart falls back upon fiction, and any novel which either refers to a Yorkshire locality or is written by a Yorkshire author serves to provide good filling material. We have extracts from *Jane Eyre*, *Swirley*, *Tancred*, *No Name*, *Sylvia's Lovers*, *Mary Anerley*, *Eugene Aram*, *Wendholme*, and *Kith and Kin*, some running to a few lines, others covering a few pages; and not more than two or three of them are anything but the most shameless padding. Nor is Mr. Stuart content with quoting from other people; his own previous volume *The Brontë Country* is laid largely under contribution, and in the chapter on Yoredale no fewer than five consecutive pages are reprinted without the slightest intimation of their lack of novelty. For anything in the new and original matter that is of any interest or value we have sought diligently and sought in vain. The best thing in the book is an account of the actual facts commemorated in the well-known ballad "The Dragon of Wantley," and this is taken bodily from the supplement of the *Leeds Mercury*. The ballad seems to be an interesting specimen of the modern myth, the dragon being Sir Francis Wortley, who, in the reign of James I., enforced payment of tithes in kind with such disregard of the suffering inflicted upon the poor that they were driven to seek a champion who would espouse their cause. Their choice fell upon one More of More (or Moor) Hall, near Bradfield; and the lawsuit which relieved the people of Penistone and its vicinity from further exactions is the event which is allegorically celebrated in the story of the great encounter between the knight and the dragon. The motive of the ballad was probably suggested by the fact that a dragon is the crest of the More family. It is not necessary to extend our comments upon this slovenly compilation. Its substance is generally trivial, and its style—if style it can be called—is deplorably slipshod. A poorer book on a good subject it has never been our misfortune to read.

Rambles round Rugby. By Alfred Rimmer. With an Introductory Chapter by the Rev. W. H. Payne Smith. (Percival.) Mr. Rimmer does not propose to give "an exhaustive account of any particular place or scenes, but rather to intimate or point out the interesting parts which may most easily be reached" from Rugby. He claims, and claims rightly, that the country round is rich in historical associations, and, "as far as we know," this was one of the most important Roman centres of England. Certainly Edgehill, and Naseby, and Bosworth Field are in the neighbourhood—for Mr. Rimmer flies as far—and Warwick, Kenilworth, Coventry, Stamford, and Holmby House, are also impressed, without which English history would be in a sorry plight. Nor need we have omitted the Gunpowder Plot; the details of which the writer gives with some evident

pleasure. Add to this that he is a keen student of natural history, though he dismisses geology somewhat summarily, and gives us several passages worthy of an imitator of Michelet in his lighter moods, or Richard Jefferies. All this should have given us a fascinating book. We have instead a book of many shortcomings, remediable, no doubt, in a second edition. But what shall we say of a volume which, constructed on our author's lines, including Leicester, excludes Stratford-on-Avon? or, including Ullesthorpe, could leave out Upper and Lower Shuckburgh; or ignores Brandon Castle, and Daventry, and Newnham Paddocks? Here, at least, we thought, we shall find some allusion made, some tribute paid, to Dunchurch Avenue and its history. But no such thing; the reader is left ignorant both of its beauties, which every (Rugby) schoolboy knows, and of the very existence of John the Planter. Turning to the biographical side—for what are Rambles without rambles?—the omissions are equally to be regretted. We search in vain for any mention of Thomas Carte, or Edward Cave, or Landor, or Cary, or Mary Fletcher. We might never know that the rollicking Braithwaite had been in the neighbourhood, or racy Bishop Corbet set foot in Lutterworth, or Dr. James gone to call on Thomas Twining at Bitteswell. In the pseudo-relics of Wyclif at Lutterworth, we may notice, Mr. Rimmer seems implicitly to believe. We are not surprised to learn after this (p. 108) that the book was written at Chester. The most satisfactory piece of work in the book is the introductory chapter, though in one particular we must take Mr. Payne Smith to task. The writer of the present article yields to no one in his loyalty to Rugby; but we must protest that it is no more fair to praise the doings of Arnold at Rugby without any allusion to Winchester, than it would be just to leave out the name of Athens in a history of Miletus. No Rugbeian can regard the institution of William of Wykeham otherwise than as a Greek colonist would regard his mother city. To conclude, Mr. Rimmer has produced a sumptuous book which is a cross between a small county history and a tourist guide. He could have extracted much with advantage from Bloxam's *Rugby*, to whom he justly pays homage, and also from Mr. Timmins' *Warwickshire*. In one respect, indeed, he surpasses the first of these, for he has, at least, attempted an index, though it is a very bad one. (Amy Robsart we had hardly expected to find under the first letter of the alphabet.) We are constrained to add that *Rambles round Rugby* is written by an amateur of letters, with some ignorance of grammatical composition.

THE two new volumes of the "Gentleman's Magazine Library," which have recently been published by Mr. Elliot Stock, deal with English topography and relate to the counties from Bedfordshire to Cumberland. The writers of the articles which are now reprinted were deficient in some of the qualities deemed at this time to be essential in topography, but they possessed observant eyes and described the objects around them with patient accuracy. There are, as Mr. Gomme points out, some notable omissions of interesting places; but these were inevitable when the labour was not systematically undertaken by practised experts in a complete form, but only performed by voluntary workers moving as fancy prompted them. Many of the articles in Bedfordshire were written by Mr. J. D. Parry, and they are admirable specimens of the topographical literature of the day. An antiquary whose name is unknown to us (it is concealed under the title of "Richmondensis") is the author of many excellent papers on Cambridgeshire parishes contained in the second volume. Mrs. Bray describes with somewhat more dis-

cursiveness than is customary the secluded mansion of Cotele, on the borders of Cornwall; but her account is supplemented by some detailed particulars from E. J. C., probably Mr. Carlos, the architect. Mr. Hawker describes, with all the poetry at his command, the Church of Morwenstow, which he loved so well and served faithfully for many years. Another admirable paper deals with Crosthwaite, in Cumberland, and Southey's connexion with that parish. This section of Mr. Gomme's task is perhaps the most useful of all his divisions. No antiquary dealing with either of these counties must neglect to consult these pages, and his labours will be facilitated by the ample indexes with which each volume is concluded.

A Mendip Valley: Its Inhabitants and Surroundings. By Theodore Compton. With Illustrations by E. T. Compton. (Stanford.) Though described only as an "enlarged and illustrated edition of *Winccombe Sketches*" (which we read with pleasure on its appearance in 1882) this elegant volume deserves more space than we have room to spare. The author is an admirable example of those old-fashioned people who not only love but know their own nook in the country. If he is occasionally too discursive, readers will pardon a literary fault, in consideration of being brought into contact with such a genuine and simple mind. The treatment of fauna and flora shows a naturalist of no mean accomplishment; while a chapter on geology has been contributed by Prof. Lloyd Morgan. But what we remember to have found most interesting is the history of the old Quaker School at Sidcot. The illustrations, especially the head and tail pieces, are touched with the same unpretending grace as the letterpress. It is gratifying to know that such an honest book has passed through three editions.

NOTES AND NEWS.

MESSRS. CASSELL & Co. will issue on September 1 *The Diplomatic Reminiscences of Lord Augustus Loftus*, extending from 1837 to 1862. Lord Augustus has been connected with the diplomatic service for upwards of half a century, and has visited in an official capacity in nearly every country in Europe; while of the political life of the three great empires of Germany, Austria, and Russia he knows perhaps as much as any man living. The volumes will throw light on many subjects which have been, and still are, of world-wide interest.

MR. CHARLES SANTLEY, the famous singer, has also been writing his *Reminiscences*, which will be published in the autumn by Mr. Edward Arnold. For many years Mr. Santley was as prominent on the operatic stage as he is to-day in oratorio or concert room; and his book is full of anecdotes of the *Dii Majores*, whose names are a household word in "the profession." His account of his own training, his early difficulties and mature triumphs, will be no less welcome to the general than to the musical public.

MR. JOHN MURRAY announces a new work by the Duke of Argyll, entitled *The Unseen Foundations of Society*: an examination of the fallacies and failures of economic science due to neglected elements.

MESSRS. LONGMANS announce for publication in the autumn a selection from the Letters of Geraldine Jewsbury to Jane Welsh Carlyle, edited by Mrs. Alexander Ireland, together with a brief biography of Miss Jewsbury.

MR. DAVID NUTT will publish shortly, as a volume in the series of "English History from Contemporary Writers," *The Jews in Mediaeval England*, by Mr. Joseph Jacobs, who has here brought together, largely from unprinted

sources, all the most important documents illustrative of the social condition of the Jews in this country during the twelfth century. A portion of his researches, confined to the Angevin period, may be read in the July number of the *Jewish Quarterly Review*.

MESSRS. MACMILLAN will publish in September *A Method of English chiefly for Secondary Schools*, by Dr. James Gow, master of the high school at Nottingham, who is perhaps best known for his excellent "Companion to School Classics."

THE first large edition of *The Art of Teaching and Studying Languages* (George Philip & Son) is already exhausted, and a second edition will be ready shortly.

THE second part of the Hon. Roden Noel's paper on "Some Recent English Poets" will appear in the August number of *Atalanta*, which will also contain an article on Lady Waterford's drawings, illustrated with reproductions.

THE annual meeting of the Victoria Institute will be held at 8, Adelphi-terrace, on Monday next, August 1, at 4 p.m., when Lord Halsbury, the lord chancellor, has promised to deliver an address.

MR. EDMUND GOSSE will deliver the address at the Shelley centenary meeting on August 4, at Horsham. Mr. George Meredith, Prof. Max Müller, Mr. Alfred Austin, Miss Mathilde Blind, and Prof. J. Nichol have added their names to the letter which is now being circulated in the interests of the Shelley Centenary Library and Museum.

PROF. MAX MÜLLER has accepted the honorary presidency of the New Association, which has lately been founded in the City of London by clerks and others, for mutual improvement and especially for the study of modern languages. Daily lessons are already exchanged between the members in French, German, Swedish, Italian, Spanish, and Portuguese; and it is hoped soon to add Russian and several Oriental languages. Professional advice is also given upon foreign law, customs, &c. The New Association has a learned side, meetings being held from time to time for the reading of papers. Thus, this week attention was called to the Gothic of Ulfilas and to the Danish MS. of a Life of Thomas Becket; while a communication was received from M. de Charancey on the languages of Old Mexico. Next Monday, the subjects for discussion will be the antiquities of London and recent discoveries in Normandy. The manager of the New Association is Prof. G. Rossler; and the address, 21 Mincing-lane, E.C.

SHAKESPEARE circles are about to be organised by the National Home Reading Union, which has been encouraged to undertake the work by the great success of the Dante circles formed last year. The numerous Shakespeare Reading Societies scattered about the British Isles should put themselves into communication with the general secretary of the Union, Mr. T. F. Hobson, Surrey-house, Victoria Embankment, and learn the details of the contemplated scheme.

MESSRS. MACMILLAN have issued, in a square little volume of more than 300 pages, well printed, a handbook to the new House of Commons. It consists, in the main, of the brief biographical notices of candidates that originally appeared in the *Times*, together with the polling figures since the general election of 1885. At the end are some statistical tables and analyses of results, also republished from the *Times*. Among the Errata we notice a correction of the blunder by which T. Curran and T. B. Curran (father and son) were treated as the same person. The only double return is that of Mr. William Brien.

"*A quelque chose malheur est bon.*" The municipality of Bayonne, following the example of that of Bordeaux after a like disaster, resolved on September 8, 1890, to publish, so far as possible, all the Archives which were saved from the conflagration of December 31, 1889. The first fruits of this resolution have just appeared in the form of a magnificent quarto entitled *Livre des Etablissements*, pp. lii., 542 (Bayonne: A. Lamaignère). The preface, giving a history and description of the Archives, and of the MSS. of the *Livre des Etablissements*, is due to MM. H. Poydenot and Ch. Bernadon; the transcription of the MSS. was done by MM. E. Ducéré and P. Iturbide; a glossary and full indices are added. The earliest document is a Confirmation of Franchises, by Richard, Duke of Aquitaine, in 1170, in Latin and Gascon. It is followed by Richard's Charter of Wrecks (1190), and by several other Charters and Ordinances of English kings. After 1451 the connexion with England ceases, the documents become fewer, but are continued during the seventeenth century. The various earlier *Etablissements* proper give an almost complete picture of the administration and life of the town in the middle ages.

UNIVERSITY JOTTINGS.

THE fifth summer meeting of university extension students at Oxford, to be held during the month of August, will be largely devoted to lectures on the history, literature, and art of the Renaissance and the Reformation. On Friday of this week, July 29, the inaugural lecture on the Renaissance generally was to be delivered by Mr. J. A. Symonds. The artistic side of the movement is to be treated by Mr. Walter Pater, and the architectural side by Mr. Jackson; while Prof. Edward Dowden, Mr. Churton Collins, Mr. Sidney Lee, and Mr. R. G. Moulton will lecture on the literature of the sixteenth century. During the second fortnight of the meeting, regular courses of instruction will be given in botany, geology, chemistry, and biology; and we may further mention a special course of twelve lectures by Mr. Burd on "The Prince of Machiavelli."

THE sixth summer meeting of vacation studies at Edinburgh, promoted by Prof. Geddes, will also open next week, and will be continued, in two parts, throughout the month of August. A new feature of this year is a section of education, which will comprise: (1) a geographical and technical survey of Edinburgh and the surrounding district; (2) afternoon excursions, alternating with (3) lectures on the teaching of hygiene and physiology; and (4) evening lectures by specialists on the problems of technical education. Prof. Haddon, of Dublin, will conduct a course on anthropology, with an anthropometric laboratory; and Mr. R. G. Moulton will deliver a series of lectures on literature. It is also hoped that, as last year, some eminent foreigners may be able to be present—such as Prof. Haeckel, Dr. Grosse (of Freiburg), Prof. Yung (of Geneva), and Dr. De Varigny (of Paris).

THE council of University College, London, has appointed Mr. Henry Higgs to be New-march lecturer in statistics for the ensuing year, in succession to Prof. F. Y. Edgeworth.

MR. A. H. LEAHY, of Pembroke College, Cambridge, has been elected to the vacant chair of mathematics at Firth College, Sheffield.

THE lectures for the Michaelmas term, 1892, at University Hall, Gordon-square, are now arranged. Mr. Wicksteed, the warden, will lecture on Dante's "Purgatory" on Monday afternoons and evenings. The Rev. Brook

Herford will give a popular account of the different schools of liberal religious thought in America on Tuesday evenings; and Mr. Graham Wallas will re-deliver his lectures on the British citizen, which have already excited interest at the various London centres of the Society for the Extension of University Teaching, on Thursday evenings. Mr. Wicksteed will also continue his Sunday afternoon lectures on the religious literature of the Old Testament.

THE late Dr. G. Y. Heath has by his will bequeathed £5000 to endow a chair of comparative pathology in the University College for Medicine at Newcastle-on-Tyne, which is affiliated to Durham University; £6000 to provide residences for students; and £4000 to found a Heath scholarship, to be awarded each alternate year for an essay on some surgical subject.

WE quote the following from the *New York Critic*:

"At Columbia College, in the department of literature, Prof. George E. Woodberry will offer next year a new course on the 'History and Methods of Literary Criticism: Aristotle, Horace, Quintilian, Sidney, Boileau, Lessing, Coleridge'; and Prof. Prander Matthews will accompany it with a course on the 'Development of Prose Fiction,' in which he will discuss the beginnings of the story-teller's art, and take up in turn all the masterpieces of the novel in Spain, France, England, and Germany. The trustees have purchased from M. Struve, former director of the National Observatory at Pulkowa, Russia, his fine library of astronomical and physical works, containing 4361 bound and unbound books and 3056 pamphlets. M. Struve has offered to give to the collection all the works he may receive up to the time of his death."

ORIGINAL VERSE.

A DYING NORSEMAN.

A.D. 1037.

WHAT can these new gods give me?
I have Odin and Thor,
Odin, the wise all father;
Great Thor, the mighty in war.
There are gods enough in Valhalla,
And to me they ever gave ear,
Speak no more of your white Christ,
We want no strange gods here.
This new god, he cannot give me
Once more the arm of the strong,
Strong arm that hath failed me never,
Though the fight were stubborn and long.
Can he give me again the glory of youth?
Go down with me to the sea,
And harry the shore of Britain;
Ah! never more shall I see
The white sails spreading their wings,
Each spring, as we left our home,
And day by day drew southward,
I can almost feel the foam.

But now all is past and over,
I know that naught can avail.
The gods in Valhalla have spoken.
I go; and your white Christ pale
He cannot bring back for one instant
The glorious days that are past.
Then why should I turn from Odin and Thor,
And be false as a woman at last?

FLORENCE PEACOCK.

MAGAZINES AND REVIEWS.

THE first (July) number of the second volume of *L'Art et l'Idée* has a striking frontispiece by M. Vallotton after Giovanni Bellini's "Blind Fortune," and opens with an article illustrated both in and out of text with some hitherto unpublished examples of Victor Hugo's remarkable and already to some extent known skill at pen and pencil drawing. There are some

"Paradoxes Esthétiques," by M. de Saint Heraye; and an extremely amusing defence of symbolism in "Symbole," by M. Remy de Gourmont. If this is a parody, it is delightful; if it is serious, it is more delightful still. The derangement of epitaphs about the "théories d'art qui furent en ces pénultièmes jours vagies" would charm the heart of the Limousin scholar, and attract admiration from Sir Thomas Urquhart.

THE *Boletín* of the Real Academia de la Historia for June opens with a catalogue of much historical value, by J. Hervás and F. Galiano, of the MSS. of the Convent of Calatrava, now in the Archives of Ciudad-Real. They date from 1158 to 1462, and treat chiefly of the possessions and of donations made to the Order. Among the former are the quicksilver mines of Almadén. Goods from the Jews are first mentioned in 1338; one of the last entries refers to the seizure of "unas mozas esclavas" belonging to a knight of Santiago. Father Fita continues his illustrations from unpublished sources of the early ecclesiastical history of Spanish America, correcting the errors of previous writers, and establishing the succession of bishops in St. Domingo. He has also an instructive review of Campaner's "Indicador Manuel de la Numismática Española," which covers the whole ground of Spanish numismatics. A new and rich find of prehistoric remains at Valdegeña (Soria) is described by F. B. Delgado and J. Villanova. They are partly palaeolithic and partly neolithic; the skeletons crumbled so that no perfect skull was preserved, but good engravings of the jaws and of the instruments found are given. In the "Noticias," Fernandez Duro accepts and confirms the discovery lately made by Señor Uhagon in the Archives of the Military Orders that Saona (Savona?), near Genoa, is the birthplace of Columbus.

"WHERE WARREN HASTINGS RESTS."

THIS is the rather fanciful title of the July number of the *Journal of Indian Art and Industry* (Bernard Quaritch), which, like other extra issues of the series, we owe to the suggestion of Sir George Birdwood. It appears that Sir Charles Lawson contributed an article to the *Madras Mail* upon the church and house of Daylesford. Being encouraged to continue his researches, he has now reissued them in the present form, which is somewhat inconvenient for consultation, together with thirteen plates of Mr. Griggs's marvellously cheap photographic reproductions.

No other name in Anglo-Indian history—not even that of Clive—exercises such a fascination as Warren Hastings. Within the last ten years as many books have appeared either wholly or mainly devoted to the elucidation of his career. Among the latter class we place not lowest in value Dr. Busted's *Echoes from Old Calcutta*, which, by the way, was not published (as here stated in a footnote) by Messrs. Macmillan, but by Messrs. Thacker & Co. Sir Charles Lawson has to some extent followed Dr. Busted's plan, of collecting contemporary documents about his hero, and describing the places with which his name is associated. In this case, however, the scene is not laid in India, but in the secluded village near which Hastings first saw the light, and to which he retired to end his days.

The house still stands at Churchill, in Oxfordshire, just within the county boundary, where Hastings was born in 1732. Daylesford House in Worcestershire, which he built on his return from India, remains very much as it was when he died there in 1818. Some of his oriental pictures are to this day to be seen on the walls, though the property long since

passed away from his family. The modest church of Daylesford—which, in his eighty-third year, he restored with careful consideration for its "Saxon architecture"—has unfortunately been superseded by a modern Gothic edifice, on the plea that the village population of one hundred and odd souls required more ample accommodation. But Hastings was himself buried in the churchyard, just as Lord Beaconsfield lies outside the church at Hughenden. Of all these buildings Sir Charles Lawson has given illustrations.

Hastings left no issue, and the line of his wife's children has also become extinct. But the family traditions and some shreds of the family property are still preserved in two separate quarters, from both of which Sir Charles Lawson has been able to glean information. The only sister of Hastings married a Woodman, whose son married a niece of Mrs. Hastings; and the grandson yet survives, bearing the names of Warren Hastings Woodman-Hastings. A grand-niece of Mrs. Hastings is also living, to whom have descended not only family portraits and other interesting relics, but the small estate of Stubhill, in Gloucestershire, which belonged to the Warrens. Our author (on p. 12) tells the true story about Penyston, the father of Warren Hastings, which was first made known by the present writer in the *ACADEMY* (February 23 and April 27, 1889); and he may claim to have discovered the maiden name of Mrs. Hastings. Of this lady, better known as the Baroness Imhoff, all that Macaulay could say was "a native, we have somewhere read, of Archangel." Sir Charles describes her, apparently on authority, as "Marie Anne von Chapuset, whose family (ennobled in Germany) is believed to have emigrated from France after the revocation of the Edict of Nantes." These Christian names, however, can hardly be correct. Hastings, in his will (here printed in full) calls her "Anna Maria Apollonia"; and it is so on her son's tombstone. His name for her in his love-letters is always "My Marian." She signs herself simply "M. A. Hastings."

Sir Charles Lawson has perhaps printed too much of Hastings's poetry, in disregard of the anticipatory warning given by Macaulay; and his description of the contents of Daylesford House savours of the auctioneer's catalogue, from which it is confessedly taken. His recital, too, of public events is not always quite satisfactory. But all students of biography will feel grateful to him for the pains he has taken in recovering forgotten personal details about the most eminent figure in our Indian annals.

With regard to the illustrations, Mr. Griggs's process is unrivalled for reproducing the brilliant colours and gold of oriental illuminations, as in the last double-page plate. The facsimiles of documents are also admirably done. The photograph of Flaxman's fine statue in the India Office is a failure.

J. S. C.

THE NEW TEACHING UNIVERSITY FOR LONDON.

WE are asked to publish the following Memorandum, which has been drawn up by the Committee formed last January to oppose the Gresham scheme, and has been laid before the Royal Commissioners:—

"(1) *The Council*.—This should include, in addition to nominees of the crown, a representation of (a) the teaching staff of the university; (b) institutions in London giving teaching of university rank, including the women's colleges; (c) learned institutions, such as the Medical Colleges, the Royal Society, the British Museum, and the Inns of Court; (d) the municipal authorities of London—viz., the City Corporation, the County Council (from both of which a considerable en-

dowment ought to be obtained), and the School Board; (c) the graduates, including those of the existing University of London.

"(2) *The Faculties*.—The professors and other teachers of the University should be grouped into faculties, with such consultative and administrative powers as shall be determined by the Council; the examiners of the University to be members of the faculties *ex officio*.

"(3) *The Teaching Staff*.—For a teaching university which is to be worthy of the name, it is clear that a strong professoriate, with a sufficient staff of lecturers and demonstrators, is indispensable; and the absence of any such provision was a fatal weakness in the late Gresham charter. (a) The appointment of university teachers should be vested in all cases not in the colleges, but in the crown or in the University itself, either directly through the council or through electing boards appointed for the purpose. Some members of the university staff might, however, be attached to existing teaching institutions, certain members of the teaching staffs of these institutions being selected by the University to be given the status of university professors, provided always that the appointment to such chairs should pass to the University. (b) With reference to the suggestion put forward by the Association for Promoting a Professorial University, that the University should 'absorb' institutions of academic rank in London; while we recognise the advantage to the University of obtaining possession of existing college buildings, plant, &c., it is necessary to insist that for the University to depend wholly or chiefly (if this is what is intended) on the college staffs and on the college endowments cannot be accepted as a satisfactory settlement. For the necessity of an independent university professoriate, which involves an independent endowment, is paramount, and nothing less will meet with public approval or public support. (c) Admitting the necessity of centralising the University for certain purposes, with its own lecture rooms, laboratories, and library, nevertheless the teaching of the University, including that of the professors, should not be entirely concentrated in one or two centres or colleges, but be given at any such approved localities as the educational requirements of the metropolis may demand; for, in the words of Bishop Westcott before the late Commission, 'the area of London is so large and the population so various that I can scarcely imagine that colleges alone would be able to deal with the whole of it.' (d) In this connexion it is necessary to specially emphasise, as other memorialists have done, the importance of making full provision for the instruction of evening students, who constitute in London a class not less important than the day students, and to whose interests an excessive centralisation of the University would be fatal.

"(4) *Public Funds*.—If the University is to do any considerable work, there must be liberal assistance from public sources—such as the Consolidated Fund, the County Council Funds, the City Companies, and the City Parochial Charities. For the cost of higher education can never be defrayed out of the payments of the students, nor are the college endowments, even if available, sufficient for the purpose.

"(5) *Degrees and Examinations*.—It can hardly be doubted that the establishment of two universities in London would be prejudicial to both, and to the best interests of education. The remodelling, therefore, of the existing University of London (as recommended by the late Royal Commission) can alone lead to a satisfactory solution of the problem. In that case the imperial character of the London degree must of course be maintained, and the examinations remain open to all comers. On the other hand, it is important to insist that if the University is to be in reality the teaching university for London, some security should be taken that students resident in London shall as a general rule pass through courses of university instruction in preparation for the degree, as is the case at present, not only at the Scotch and German universities, but also (through the college system) at Oxford and Cambridge.

"(6) *Degrees in Theology*.—One special point of great importance remains to be stated—the desirability of empowering the University to confer degrees in theology. There is reason to believe that this proposal would be supported by both

Church of England and Nonconformist colleges, provided always that the examinations are confined to the testing of knowledge and are in no way concerned with the religious opinions of the candidates.

"CHARLES S. ROUNDELL, Chairman.
"J. SPENCER HILL, Hon. Sec."

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BOURET, C. du. *Campagnes modernes (1792–1892)*, et géographie politique de l'Afrique contemporaine. Paris: Baudouin. 5 fr.
EYSENHARDT, F. *Mittheilungen aus der Stadtbibliothek zu Hamburg*. IX. Hamburg: Herold. 2 M. 40 Pf.
KUNZ, H. *Der Bürgerkrieg in Chile*. Leipzig: Brockhaus. 5 M.
PARDILLAN, P. de. *L'Armée allemande telle qu'elle est en 1892*. Paris: Charles Lavauzelle. 3 fr. 50 c.
SITTL, C. *Die Phinsechale u. ähnliche Vasen m. bemalten Flachreliefs*. Würzburg: Stabel. 1 M.

THEOLOGY.

- BOURET, W. *Jesu Predigten in ihrem Gegensatz zum Judentum*. Göttingen: Vandenhoeck. 2 M. 40 Pf.
HART, G. L. *Das Evangelium d. Lucas, erklärt*. 1. Bd. 2. u. 3. Lfg. Breslau: Morgenstern. 8 M.

HISTORY, LAW, ETC.

- CHASSIN, C. L. *La préparation de la guerre de Vendée 1793–1795*. Paris: Dupont. 30 fr.
DUNCKER, H. *Anhalts Bekenntnisstand während der Vereinigung der Fürstentümer unter Joachim Ernst u. Johann Georg (1570–1606)*. Nachwort-Dessau: Baumann. 1 M.
FIALA, E. *Beschreibung böhmischer Münzen u. Medaillen*. 1. Bd. Prag: Haerper. 10 M.
JACOB, G. *Studien in Arabischen Geographien*. 3. Hft. Berlin: Mayer & Müller. 2 M.
JELINEK, G. *System der subjektiven öffentlichen Rechte*. Freiburg-i-B.: Mohr. 8 M.
LÖBEL, F. V. *Kulturgeschichte der Deutschen im Mittelalter*. 2. Bd. Frankfurt. München: Mehrlich. 9 M. 50 Pf.
OPITZ, W. *Die Schlacht bei Breitenfeld am 17. Septbr., 1631*. Leipzig: Deichert. 2 M.
PRIDIK, A. *De Cei insulae rebus*. Berlin: Mayer & Müller. 3 M. 60 Pf.

PHYSICAL SCIENCE AND PHILOSOPHY.

- BACHMANN, P. *Vorlesungen üb. die Natur der Irrationalzahlen*. Leipzig: Teubner. 4 M.
CANTOR, M. *Vorlesungen üb. Geschichte der Mathematik*. 2. Bd. Von 1290–1668. 2. Thl. Leipzig: Teubner. 10 M.
DREGER, J. *Die Gastropoden v. Häring bei Kirchbühl in Tirol*. Wien: Holder. 4 M.
KITTEL, E. *Die Gastropoden der Schichten v. St. Cassian der Südalpinen Trias*. 2. Thl. Wien: Holder. 8 M.
KRAUSE, K. Ch. F. *Anfangsgründe d. Erkenntnislehre*. Leipzig: Schulze. 4 M. 50 Pf.
PYSER, R. *Beiträge zur Protocollforschung*. 1. Hft. Berlin: Hirschwald. 10 M.
STOLPE, H. *Entwicklungserscheinungen der Naturvölker*. Wien: Holder. 4 M.
TAUBERT, E. *Die Sulfosuren der beiden Naphty lamine u. der beiden Naphtole*. Berlin: Geier. 3 M. 60 Pf.

PHILOLOGY.

- DINGELDEIN, O. *Der Reim bei den Griechen u. Römern*. Leipzig: Teubner. 2 M.
FORSTENMAN, E. *Zur Entzifferung der Mayahandschriften*. Dresden: Bertling. 4 M.
FRITZSCHE, R. *Quaestiones Lucanae*. Gotha: Burow. 1 M.
JOANNIS GEOMETRAE carmen de S. Panteleemone, integrum ed. L. Sternbach. Krakau. 3 M.
MARCHOT, P. *Phonologie détaillée d'un patois wallon*. Paris: Bouillon. 3 fr.
MÖLKEN, H. *In commentarium de bello africano quaestiones criticae*. Jena: Pohle. 1 M. 50 Pf.
PHILODEMUS volumina rhetorica ed. S. Sudhaus. Leipzig: Teubner. 4 M.
WESSELY, R. *Ueb. den Gebrauch der Casus in Albrochts v. Eyb deutschen Schriften*. Leipzig: Fock. 1 M. 20 Pf.

CORRESPONDENCE.

THE "EDINBURGH REVIEW" AND SEMITIC SCHOLARSHIP.

Trinity College, Cambridge: July 26, 1892.

In the April number of the *Edinburgh Review* there appeared an article on "Semitic Religions" by a writer who dogmatised with great confidence about various obscure subjects, but who at every moment betrayed his incapacity by blunders such as no scholar, whatever his opinions, could possibly commit. Had this been all, nothing need have been said. But in the July number of this same review, we find an article, entitled "Wellhausen on the History of Israel," which, if not by the same

writer, is at all events worthy of him. How many more of these compositions are still to follow it is impossible to guess; but in view of their continuation, it appears to me desirable to make a few remarks in the pages of the ACADEMY. My object is not of course to defend Prof. Wellhausen, whose reputation may well be left to take care of itself, but to warn the literary public against what I cannot help regarding as a grave imposture. Ordinary readers, who know little of Oriental history and still less of Oriental philology, have no means of distinguishing accurate statements on such topics from statements which are wildly inaccurate, and they very naturally assume that any one who talks glibly about Assyrian, Phoenician, Moabite, &c., is really acquainted with those languages. That the Reviewer believes himself competent to set Orientalists right, is quite possible; but he does not seem to have realised that, before we venture to criticise the conclusions of scientific men, we must take the trouble to learn the elements of the subject at issue. A man who could not construe the *Iliad* would justly be ridiculed if he were to publish acrimonious pamphlets on the Homeric question. That the Edinburgh Reviewer is in a precisely similar situation appears from the following statements.

In the article on Wellhausen (pp. 73, 74), the Reviewer finds fault with the German critic for not mentioning certain "archaic forms" which occur in the Pentateuch:

"Two cases," he says, "are very well known in Genesis. The first is the use of what was, in later times, the masculine pronoun of the third person, but which the earlier writer used for both genders."

Had the Reviewer known anything of Hebrew philology, he would have been aware that what he here puts forward as "very well known" is pronounced utterly untenable, not only by foreign scholars, such as Nöldeke, Kuenen, and Delitzsch, but also by Wright (*Lectures on the Comparative Grammar of the Semitic Languages*, p. 104), and by Driver (*Notes on the Hebrew Text of the Books of Samuel*, p. xxxiii, Note 2).

On p. 76 we find a still more astounding assertion:

"The nobles of Jerusalem were not obliged to learn their Aramaic abroad, for they must have heard it among the peasantry of the country, who were mainly of Canaanite extraction, while in Moab it was the court language of the royal inscriptions."

As the Reviewer elsewhere (p. 59) states that there is "nothing to show" that Wellhausen has specially studied Moabite,* it would have been prudent in him to conceal the fact that he knows nothing of Moabite himself. The inscription of king Mesha, which is all that remains of the Moabite language, is no more written in Aramaic than the Pentateuch or the book of Isaiah. Nöldeke, who in 1870 published a facsimile of this inscription with an elaborate commentary, speaks of its language thus:

"The language of this inscription scarcely differs from that of the Old Testament; the only important distinction is the occurrence of a reflexive form (with *t* after the first radical), which appears nowhere else but in Arabic." (*Encyclopaedia Britannica*, 9th ed., Art. "Semitic Languages.")

On p. 78 the Reviewer inquires whether the practice of compiling books by piecing together older works, with additions and modi-

* The Reviewer has, of course, never seen the fifth edition of Bleek's *Einleitung in das Alte Testament*, in which Wellhausen minutely examines the orthographical peculiarities of Moabite writing (p. 585, et seq.). "There is nothing to show" means, therefore, "I am not aware."

fications, is not "a method peculiar to the modern book-maker." Further on he says, "If we consider the literary history of other Semitic books, we do not find that editing played a part in their composition." Such assertions imply the grossest ignorance of the Semitic literatures. The practice "peculiar to the modern book-maker" was the universal practice of the Arabic historians: this we know from their own statements, for example from the preface of Ibn Hishām to his famous *Life of Mahommed*, written more than 1,000 years ago.

On p. 79 we are informed that "the Assyrians, when they copied their ancient tablets, were most careful to secure accuracy." Against this assertion of the anonymous Reviewer, it is enough to quote the words of an eminent Assyriologist, the late George Smith:

"I must remark on the want of accuracy sometimes found in these inscriptions. Most, if not all, of the Assyrian characters are polyphones. In copying their documents the Assyrians sometimes mistook the phonetic value of the characters in foreign names, and when a mistake once crept in it was copied into the new documents. Mistakes also arose from some of the characters being nearly alike," &c.—(See Von Gutschmid's *Neue Beiträge zur Geschichte des alten Orients*, p. 11.)

It would be easy to multiply examples of the Reviewer's ignorance and recklessness, but these, in my opinion, are quite sufficient. In conclusion, I would ask readers of the ACADEMY to consider whether the editor of a review who publishes virulent attacks upon well-known living authors, without demanding any proof whatever of the competence of the assailant, is or is not discharging his duty to the public.

A. A. BEVAN.

NOTES ON HERODAS.

Cambridge: July 23, 1892.

II. 6. ἀἰῶ (if written closely like κλαῦσαι).
II. 7. I now find in the Facsimile φησιν. For αἰ, almost identical with ο, cf. εἰσι in I. 10. Read ἡς εἰμί, φησιν, ἀστὺς ἡράσθην χάρις. "The saying runs, I love the land in which I am a dweller." Cf. πατὴρ ἡ βόσκουσα γῆ.

II. 8. μὲν is probably right: φίλος μὲν εἰ τις δόσι.
II. 9. I had not seen Mr. Headlam's restoration (καὶ ζῶμεν οὐκ ὥς), which is undoubtedly the true one. Read κῆμεας (κμεας with η written above) δειν πρὸς ἔλκειν, the proper name being incomplete. The gloss νέμειν, as well as the construction, points to ἔλκειν. The construction is decisive against νέμειν in the first foot (Bücheler) or in the fifth foot (i.e., μιν written in the gap and corrected in the margin; besides νε would have been written above μιν), so that, e.g., νόμος προσέλκει. νέμειν may be dismissed.

II. 12. ἀδρανής.
II. 13. γς. τας. So I read: cf. the τα in V. 85. If this is right, the third letter must be ε or ο. If ε, we might read κῆρησε τὰ αἰκία . . . μέμνησε (?) τοῦτων. But I fancy that it is ο. I propose θαλῆς δ τὰ αἰκία . . . ἐξ οὐθίνος δρῶν. For the form αἰκία cf. αἰκίσθ in 46. ταῦτα, because the offences were recited in the plaint.

II. 15. εἰ δ' ἔχει, i.e., Thales, and ἐγώ (Bücheler) seem right; so, too, Bücheler's δεδώρημαι. But I do not understand it. I do not think it goes closely with the following verse (i.e., "have given to my patron and the people"), or had an accusative of its own in 16. I should have expected τεθάρσασμαι or the like.

II. 16. I read . . . ὡρ . . . ν. The tail of the ρ appears in the detached fragment. Hence καὶ δαρεθῆν <πρην>, the last word omitted by παραβλεψία, due to the two ρ's: cf. VII. 105, I. 31, IV. 61. At the close of the line (α. τ?) perhaps ἔδωκα (or ἐνεμα) ἀσσοῖς is possible: "to any qualified as residents." But the article is much wanted.

II. 18. δ δ' ἔγε πόντος ἐκ Τύρου. τί . . . δέδωκε; the plump and the merchant reversed their parts. πόντος is not necessary, if my reading of 16 be correct; and I think the Facsimile is in favour of ο.

II. 20. καλὴν κινεῖν, Bücheler. Rightly, I think; for εἰ is written over the final η.

I. 8? ἐπ' ὅρα'.

I. 82. Read οὐ στυγέουσ' ἡμέ[ας]. Here σ (on the same level as οἱ) τ . . . οὐς ημε seem certain, and γ probable. στυγέειν is used by Herodotus.

V. 30. The note is obscure. I meant that ὄνομα may have been treated as a thematic verb, cf. ὄνεσθε (this form, however, is rejected by modern editors); or that ὄνη may have been used on analogy of ὄνη.

VII. 43. I now think that Diels is right.

F. D.

THE ORIGIN OF "FATHER" CHRISTMAS.

Stanhoe Grange, Norfolk: July 2, 1892.

In the course of a note on a curious old Anglo-Norman drinking song in the current number of *Romania* (Tom. xxi., pp. 260-3), M. Gaston Paris incidentally draws attention to the personification of "Noël" (=Christmas); the usage, he says, still survives in the familiar "Bonhomme Noël" of French children.

Our "Father Christmas" is doubtless descended from the same source. At any rate, the personification of Christmas was familiar to our forefathers, as is evident from the *Noël Anglo-Normand*, printed by M. Paul Meyer in his *Recueil d'anciens textes* (2^e Partie, p. 382), in which the expression "danz" (=dominus) Noël" frequently occurs. I subjoin four of the six stanzas of this song, showing how the feast of "Lord Nowell" was kept in the olden time:—

"Seignors, or entendez a nus;
De loing sumes venez a vous
Quere Noël,
Car l'em nus dit que en cest hostel
Soleit tenir sa feste anuel
A hiecit jur.
Deus doint a tuz cels joie d'amurs
Qui a danz Noël ferunt honors!"

"Seignors, jo vus di ben por veir
Que danz Noël ne velt aveir
Si joie non,
E replenie sa maison
De pain, de char e de peison
Por faire honor.
Deus doint, &c.

Noël beyt bien le vin engleis
Et le gascois e le franceys
Et l'angevin;
Noël fait beivre son velsin
Si qu'il se dort le chief enclin
Sovent le jor.
Deus doint, &c.

"Seignors, jo vus di par Noël
E par le sire de cest hostel:
Car bevez ben!
E jo primes beverai le men,
E puis après cheecon le soen,
Par mon conseil:
Si jo vus di trestoz: *Wessey!*
Dehaiz qui ne dira: *Drincheyl!*"

PAGET TOYNBEE.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, AUG. 1. 4 p.m. Victoria Institute: Address by Lord Halsbury.

SCIENCE.

"MODERN SCIENCE."—*Ethnology in Folklore.*
By G. L. Gomme. (Kegan Paul & Co.)

MR. GOMME starts with the assumption that the pre-Aryan peoples of Europe may be traced not only by their flint implements and long barrows, by their cephalic indices, or the colour of their hair, but by those survivals of beliefs and practices which go by the name of Folklore. That such sur-

vivals should exist is intrinsically probable, but the possibility, in the present state of our knowledge, of anything approaching to strict proof, is highly problematical. As might be expected, Mr. Gomme's book is not lacking in painstaking research; and if we are compelled to affirm that his arguments seem to us somewhat inconclusive, the fault lies not so much with the author as with the insoluble nature of the problems he has attacked.

On p. 14 Mr. Gomme gives us the premises on which his reasoning is based. The Aryans, he admits, were descended from savage ancestors; but he believes that the Aryan culture extinguished the primitive savagery, which cannot have survived because the savagery developed into civilisation, and

"where development takes place, the originals from which it proceeded disappear in the new forms thus produced. To adopt the terms of the manufactory, the original forms would have been all used up in the process of production."

Hence, he argues that any savage practices found among Aryan peoples must be due to contact with savage non-Aryan aborigines whose lands they occupied. He "puts forward this important proposition, without hesitation, as a sound conclusion." The fallacy of this argument can be easily exposed. It assumes that Aryan culture advanced *pari passu* in all localities. To take one of Mr. Gomme's own illustrations, Orkney witches, of Scandinavian lineage, sell winds to sailors; but winds are no longer on sale in the civilised Scandinavian towns of Christiania or Grimsby, where culture has now extinguished the belief in witchcraft. Not so, says Mr. Gomme: we have here a valuable bit of ethnology; the Orkney superstition must have been derived from the pre-Aryan inhabitants. If Mr. Gomme's conclusion is sound, it would be fatal to the Darwinian theory. If some primitive ascidian or tidal monad has developed into the elephant, we should have to believe that all ascidians were destroyed in the process of evolution, and the existence of elephants would render incredible the existence of ascidians.

Mr. Gomme has not got rid of the old exploded fallacy about the "noble Aryan race." With him Teutons and Celts are alike Aryans by race, whereas the old Teutonic and the old Celtic skulls are an indication that the connexion is merely linguistic, and not racial. He also assumes some mysterious bond of savagery between all peoples of non-Aryan speech, forgetting that the oldest civilisations were of non-Aryan origin. He draws a parallel, not, however, very close, between certain customs practised in Europe, and by non-Aryan tribes in Asia; and as these practices do not belong to the Aryans in Asia, "they do not, therefore, by legitimate conclusion, belong to the Aryans in Europe" (p. 40). Thus in Sumatra, Borneo, New Zealand, Western Africa, and elsewhere, the heads of fallen enemies are exposed on poles. This practice is, therefore, a non-Aryan practice; and when we find it, as we do, in Aryan lands, it is pronounced to be a survival from the times of pre-

Aryan savagery. After the '45, the heads of the Jacobite lords were stuck on poles over Temple Bar; therefore, if Mr. Gomme's argument is legitimate, our Hanoverian kings must have inherited from pre-Aryan aborigines this non-Aryan propensity for placing the heads of their slain enemies on poles. The heads of sheep and buffaloes are ceremonially treated by Indian Pariahs; hence Mr. Gomme concludes (p. 35) that certain English ceremonies connected with heads of boars and stags are non-Aryan. The ceremonial entrance of the boar's head at certain college gaudies is therefore a valuable ethnological survival from the pre-Aryan savagery of Britain. Human sacrifice has prevailed in Borneo, Fiji, Dahomey, Mexico, Peru, Japan, and China; it is therefore a non-Aryan practice, and therefore, when practised by the Homeric Greeks, by Caesar's Gauls, by Scotch and Irish Celts, by Schliemann's Mycenaean kings, by the Romans, by the Wends in the time of St. Boniface, by Scandinavians, Iranians, or Brahmans of purest Aryan blood, and by all the Teutonic tribes, it is a custom acquired from pre-Aryan savages. Mr. Gomme does not see that he is on the horns of a dilemma. In Sweden, Norway, and Iceland, human sacrifice was practised by the Scandinavians, the purest race in Europe. They were either Aryans or not. If Aryans by blood, then human sacrifice was an Aryan practice; if they were not Aryans, then many of Mr. Gomme's savage survivals in Britain may be of Teutonic origin, and not as he contends, obtained from pre-Aryan races.

Nakedness, especially ceremonial nudity at sacred festivals, is, according to Mr. Gomme, a sign of pre-Aryan savagery, being found among certain Indian Pariahs and elsewhere; therefore, he concludes, the Godiva story is pre-Aryan. So also must be all the Greek gymnastic exercises, as well as the Olympian foot-race, in which the competitors ran unclad. Such practices in India are non-Aryan, "therefore by legitimate conclusion they do not belong to the Aryans of Europe." Mr. Gomme thinks "it is a reasonable argument to affirm that witchcraft is the lineal descendant of Druidism" (p. 62), while Druidism, witchcraft, and demonism are, he thinks, allied beliefs; and therefore since "the demonism of India is non-Aryan in origin, and produced by contact between Aryans and aborigines, the witchcraft of Europe must be equally non-Aryan in origin and produced by contact between Aryans and aborigines" (p. 53). It follows that the laws of Justinian and Constantine against witchcraft, the Canon law and the Decretals of the Popes, the 72nd Canon of the Anglican Church, the sermons of Cotton Mather, and the execution in 1691 of nineteen witches in New England, are all ultimately due to the non-Aryan aborigines of Europe. Among other things which we are told are of pre-Aryan origin is the use of two stones for grinding corn (p. 178), the erection of stone pillars (e.g., Trajan's column and the Nelson monument) and megalithic structures. Does Mr. Gomme suppose that the megaliths in Sweden with runic inscriptions are pre-Aryan, or that Stonehenge and Avebury

could have been constructed by the feeble dolichocephalic folk who preceded the Celtic invaders? The most interesting thing in the book is the discussion on holy wells. Mr. Gomme shows that well worship is characteristic of the Celtic parts of Britain, sacred wells being rare in the more purely Teutonic shires (p. 77). But he does not deal with the offerings to sacred wells among Greeks and Romans, Franks and Alemanni.

The series in which Mr. Gomme's book appears is edited by Sir John Lubbock, who, in one of his early books, observed that the application of folklore to solve ethnological problems "requires to be used with great caution, and has, in fact, led to many erroneous conclusions. Much careful study will therefore be required before this class of evidence can be used with safety." Mr. Gomme's book proves that this caution, which he quotes with approval, is not less needful now than it was twenty years ago.

ISAAC TAYLOR.

CORRESPONDENCE.

NOTES ON SOME PRĀKRIT AND PĀLI WORDS.

Harold Wood, Essex.

1. Prākṛit "atthagga" = Sanskrit "a-sthāgha, a-stāgha."

On the authority of Hemacandra's *Abhidhāna-cintamāni*, 1070, the Petersburg Dictionary registers *astāgha*, *asthāgha*, *asthāgha* "very deep." Tarkavacaspati, in his *Comprehensive Sanskrit Dictionary*, recognises only *astāgha* = "atigabbhira," and *asthāgha* = "agādha."

These forms have, so far as I am aware, received no satisfactory explanation as regards their etymological relationship to any authenticated Sanskrit root.

It is well known that Sanskrit dictionaries admit many pure Prākṛit words, some of which still survive in the modern dialects of India. It is also certain that the old compilers of *Koṣas* often "reset" or Sanskritised Prākṛit forms which were adopted by the Hindu lexicographers as true Sanskrit words, though their etymology could not be satisfactorily traced.

Hemacandra, for instance, uses *parishaha* (*Sthavirāvalīcarita*, xii. 19; xiii. 83) as the Sanskrit representative of the Jaina-Prākṛit *parissaha* or *parissaha*, which is identical with Pāli *parissaya*, and has no connexion with the radicle *sah*. He is probably the coiner of *asthāgha*, and we must look for its origin in Hemacandra's list of Prākṛit or Deçī words. The line in the *Abhidhānacintamāni*—"asthāghasthāghamasthāghamagādham cātalaṣṭri" — has some resemblance to the following passage in Hemacandra's *Deçīnāmamālā*, i. 54: "atthagghamatthāhamagādham . . . atthagghamatthāhamati ca pratyekamagādhdishuo trishu." To Sanskritise *atthaggha* and *atthāha*, the combination *tth* would naturally be turned into *sth* or *st*; hence the Sanskrit forms *asthāgha* and *astāgha*.* The long vowel is sometimes shortened in Prākṛit by doubling the following consonant, as *diggha* for *dīgha* or *dīha*, Sanskrit *dīrgha*, &c., so that *atthaggha* and *atthāha* (or *atthāgha*) are merely variants from the same root, used in the sense of "agādha."

Atthaggha is the negative of *thaggha* = "gādha," which occurs in H. D. v. 24; Pāyāl. 249. For *thāha* see Setu. viii. 40 (note), and Index, pp. 164, 254; Pāyāl. 249.

* European Sanskritists sometimes fail in endeavouring to restore a Prākṛit word. Dr. Pischel suggests *prasthā* as the source of *patthayana* (Pāyāl. 155), "food for a journey;" but it stands for **patthayana*, from Sanskrit *pātheya*, Pāli *pātheyya*.

Thāha and *thaggha*=*thāgha*=*thaigha*, from the root *thaggh*, which appears in the Prākṛit verb *utthagghai* (H. P. iv. 36, 146; Setu., p. 192), and has been referred by S. Goldschmidt to the root *stambh*, through the intermediate forms *thambh*, *thābh*, *thaigh* (Pracritica, pp. 4, 5). The root *rudh* becomes *ruh*, **rumh*; and Sanskrit *āsamsā*, "wish," appears in Prākṛit as *dsāghā*, through **dsamhā* **dsānhā*. We have a noun *utthaggha* (in Setu. vi. 43) = "uttambha," with which we may compare *utthaggha* = "sammarda" (H. D. i. 93). In Gāudavaha we find *utthagghana* explained in the Commentary by "uttambhana."

From the evidence here adduced, the derivation of Sanskrit *asthāgha* and *astāgha* is no longer a puzzle. They are based on the Prākṛit words *atthaggha* and *atthāha*. Hemacandra cites *thāha*, which occurs in Pāyāl. 268, in the sense of *thādha* = *thaddha* = *staddha*. *Thāha* probably is for *thādha* = *thuddha* = *studdha* from **stubbh* = **stabh*. We also find *nithāha* = *ni-staddha*.

2. Osiṅghai from the root "Cṛingh."

Osiṅghia (Hem. Deçī. 163) = *osiṅghiya* (Pāyāl. 177) = "ghrāta." Prof. Pischel suggests a connexion with Sanskrit *avajighrati*, but this would become *o-agghia* (H. D. 163), cf. *ā-iggha* = *āghrā* (H. P. iv. 13). Prākṛit *o*, as a verbal prefix, usually represents Sanskrit *ava-* (or *apa-*); but it occasionally stands for *upa-*, as in *osariya* = *upasarita* (Pāyāl. 195).

The Prākṛit *osiṅghai* corresponds to an older *upasiṅghati*, a verb not unfrequently found in Pāli (see Jāt. ii., p. 408; iii., p. 308), in which we also meet with the uncompounded form *siṅghāmi* = *ghāyāmi*, "I sniff at, or smell": "ārā siṅghāmi varijam" (Jāt. iii., p. 308, v. 118).

Prof. Whitney, in his "Sanskrit Roots," gives *ṅingh* "to snuff," but evidently regards it as one of the many unauthenticated roots to be found in the *Dhātupāṭha*. The P. W. cites *upa-ṅingh* "to kiss," on the authority of the *Bhāṭṭakāvya*, and adds nothing materially to Westergaard's information as to *ṅingh* and its derivatives.

Osiṅghai is a Deçī form of a derivative from a Prākṛit root *siṅgh*, which has been Sanskritised into *ṅingh* by the old Hindu lexicographers. Hemacandra (Deçī. iv. 37) has the passive participle *siṅghia* = (*siṅghita*) = "ghrāta." The double forms *siṅghita* and *siṅghita* seem to point to an older Sanskrit root *ṅingh* "to sniff at." Pāṇini has the allied root *ṅrinh* "to sneeze," from which *ṅrīṅkhānikā* + *nūṅrinhāna*, in the law book of Āpastambya, are derived (see "Sacred Books of the East," vol. ii., pt. i., Int., p. xli.).

Pāli undoubtedly helps to throw some light on allied Prākṛit forms. In Pāyāl. 187 we find *uppaniya* "winnowed," as if from Sanskrit *utpā*. The true reading is probably *opuniya*, from *avapū*. In Pāli we find *opunāti* "to winnow" (see *Journal of the Pāli Text Society*, 1887). Prākṛit *āddā* "a mirror" = *ādda* = Pāli *āddā* = Sanskrit *ādārca*. Prākṛit *unnāliya* = *unnāmīta* "bent upwards," occurs in Pāyāl. 180, and is another form of *ullāliya*, from the root *lal* with *ud* (see H. P. iv. 36), where *ullāl* is given as a substitute for *unām*. Pāli has *unnala* "lifted up, proud." For the change of *l* to *n* compare Sanskrit *lalāta* and Pāli *nalāta*.

3. Dhagadgha.

In the *Sthavirāvalīcarita*, xi. 156, Hemacandra uses an onomatopoeic word, not in the Petersburg Dictionary, but quotable from

* Cf. Sanskrit *ṅinghīni* "the nose" (†) Sometimes written *ṅinghānikā*, *siṅghānikā*, cf. Marāṭhi *siṅk* "a sneeze"; *ṅiṅkanem* "to sneeze"; Hindi *siṅkani* "mucus of the nose."

Prākṛit authorities—*dhagaddhag*, imitative of the sound made in eating fat:

"Cōdhayanti ca sã prāpya tatpādaraktapicchilam tam ca khādītum ārebhe kṛitāntasyeva sodarā Catācatiti sã carma tratatratiti jaṅgalam dhagaddhagiti medaṇca katakakatiti kikāsam."

Originally *dhagaddhag* was applied to the sound made by the glowing of a fire, as in Hindi *dhagdhagānā* "to glitter," *dhadhā* "blazing"; Marāṭhī *dhagdhag* "the glowing of a fire"; *dhagdhaganem* "to glow fiercely as a fire." In Kalpa-sūtra (Jin. § 46) we find the intensive *dhagadhagāya* used of a smokeless fire, which Prof. Jacobi translates "crackling" instead of "glowing."

4. *Nimmahaiya* = *nir-maghiṭa*.

Some of the so-called unauthenticated roots given in the Dhātupāṭha are most likely to be found in one or other of the Prākṛit idioms. Westergaard cites a root *maigh* "ire," and Hemacandra (iv. 162) gives *nim-maha* as one of the substitutes for *gam*. The Dhātup. has also the root *maigh* in the sense of "ornare"; and we find in Prākṛit *nim-mahaiya* (= *nir-maghiṭa*) exhaling perfume (Pāyāl. 199). Compare the intensive *maha-mahai* = *mahamāyati* (Hāla, 497; Pāyāl. 197; H. P. iv. 78) "to give out a perfume," with Jaina-Prākṛit *maghamaghamā* (Kaipa-sūtra, § 32, 44).

5. *Ohīrai* = *apahariyati*.

In H. P. iv. 12, *ohīra* is given as a substitute for *nīdrā*. It occurs in Jaina-Prākṛit (Spec. der Nāya, § 22; Kalpa-sūtra 3, 6).

Ava-hīra or *ohīra*, in the Index of Words to Hāla's Saptāṭaka is referred by Prof. Weber to *dhīray*. There is no doubt that *ohīrai* is a passive form, but not from the root *dhri*.

Trenckner (Pāli Miscellany, p. 78) has shown that Pāli *pari-hīrati* = *parihariyati* (see Theragāthā, v. 452), and that *samhīrati* is the passive of *samharati*, cf. Pāli *asamhāriya* (Theragāthā, v. 372) with *asamhīra* in *asamhīram* *asam-kappam* *cittam* *āmodayam* 'aham (ib. v. 649). There is no difficulty then in connecting *ohīrai* with the root *hri*; but it does not represent Sanskrit *arahariyati*, but *apahariyati*, to be overcome (by sleep), hence "to nod, doze." In Setu. xiii. 33 (note 4), S. Goldschmidt suggests *apahriyamāna* as the original of Prākṛit *ohīramāna*, but this would produce *ohīyamāna*.

6. *Ahi-ālā* = *abhikālāti*.

Ahiṭā (H. P. iv. 208) is one of the substitutes for *daḥ* "to burn." It seems to represent a Sanskrit *abhi kālā*, from the root *kāl*, the oldest form of which has in the Vedic *kālayati* the cerebral *l*. Pāli has only *upakālāti* (Jāt. i., p. 65).

In H. P. iv. 92, *paṭṭa* (cf. Pāyāl. *paṭṭiya* "burnt," and *solla* are mentioned as substitutes for *√pac*. With the former stem Prof. Pischel compares Marāṭhī *polanem* "to burn, singe, be scorched." This seems to indicate that *pa-ṭṭa* = *paṭṭa* = *pa-kālā*, from the root *kāl* or *kād*, with shortening of the original vowel. *Sollita* occurs in Jaina-Prākṛit in the sense of "pacita," and could be derived from **sam-ālita*, through the intermediate forms **sam-ālita*, *sā-ālita*, **solita*. *Sā-* for *sam-* is not uncommon in Prākṛit before *k* and *h*; compare *sā-addhāi* = Pāli *sam-kad-dhāti* (H. P. iv. 187). But in H. D. viii. 44 we find a noun *sollam* = "somālam māmsam," from Sanskrit *śūḷya*, through **sūlla* (cf. Pāli *sulla* "roasted meat." It is therefore probable that *sollita* = *śūlakṛita*, is formed from the stem *solla*, from Sanskrit *śūḷya* "roasted on a spit." In H. D. (ed. Pischel and Bühler, p. 33, l. 12), *ālūkkhāi* = *dahati*. This verb appears to be another form of **ādhuḥkhati* = Sanskrit **ādhuḥkṣati*. Compare *samdhukhāi* (H. P. iv. 152)

= Sanskrit *sandhuḥkṣati*, with loss of aspiration, from the root *dhukṣ* "to kindle," cf. *samdhukhiya* (Pāyāl. 16) "shining."

R. MORRIS.

GREEK **ἄννα* = LATIN "AQUA."

Indian Institute, Oxford: July 26, 1892.

I am quite prepared to admit that there is an apparent difficulty in equating O. Sax. *aha* with *ehu* as Mr. Mayhew has shown; but even granting that O. Sax. *aha* and O. Norse *ā* do not represent an Ind. Eur. *akua*, I do not see why we are bound to assume that they necessarily represent a primitive *aqū* rather than *akū*. In fact, if they stood for either, it would more probably be for the latter; since *aha* and *ā* would exactly correspond to Skt. **asū*, as in Pārnāsū (*Pārna-asū*) "Ful-brook," Pārnāsū (*Pārna-asū*) and Vīpāsū (*Vīpa-asū*) by the side of Vīpās (*Vīpa-as*) "the whirling stream," the latter word showing, as clearly as anything can, that **as-vā* "water" is compounded of a root *as* and a suffix *-vā*. Nevertheless I cannot admit that it is at all necessary to adopt this expedient in order to explain away *aha* by the side of *ehu*, since *ehu* seems clearly to represent an early intermediate stage between *aihuwa* and *eh*, while *aha* represents a later one between *ahwa* and (say) *-ach*. I cannot say that I think it possible to draw a hard-and-fast line in the case of the Teutonic languages between the *v* which belongs to the *-va* suffix and that generated from the guttural (cf. Kluge, *Nominale Stammbildungslehre d. altgermanischen Dialecte*, 1886, § 187).

Lastly, Asswene, Aswenus, the Old Prussian name of the Schweine, a lake and river near Nordenburg, by the side of *aswinan* "mare's milk" (Nesselmann, *Thesaurus Linguae Prussicae*, 1873) can scarcely be dissociated from *aqua* and *equus*, Skt. **asvū* and *asva*, Iran. **aspē* and *aspa*, and finally Gk. **ἄννα* and **ἄντος*.

E. SIBREE.

SCIENCE NOTES.

THE following are the arrangements for the annual meeting of the British Association for the Advancement of Science, which opens at Edinburgh next week. On Wednesday, August 3, Sir Archibald Geikie, director-general of the Geological Survey, will take the chair, and deliver the usual presidential address. Three public lectures will be given: on Friday, by Prof. Milnes Marshall, on "Pedigrees"; on Saturday, by Prof. Vernon Boys, on "The Photography of Flying Bullets"; and on Monday, by Prof. Ewing, on "Magnetic Induction." There will be two conversazioni: on Thursday evening, in the Museum of Science and Art, given by the town council; and on Tuesday evening, in the Music Hall, by the local committee. Geological, botanical, and dredging excursions have been arranged for Saturday afternoon, and trips further afield for the whole of the following Thursday.

THE presidential address delivered by Prof. Boyd Dawkins, at the annual meeting of the Museums Association at Manchester, is printed at length in *Nature* for July 21. It has been decided to hold the next meeting in London, under the presidency of Prof. Flower.

THE July number of the *Scottish Review* (Alexander Gardner) prints the second of Dr. Beddoe's Rhind Lectures on "The Anthropological History of Europe." Having in his first lecture enumerated the chief influences which may be supposed to have affected the primitive types of mankind, he now begins by stating the most antagonistic views of anthropologists upon this fundamental question.

On the one side, Kollmann, of Basel, is quoted to the following effect:—

"Race characters were in my belief already so settled and confirmed when the European races first arrived here, that they remain constant under the most powerful modifying agencies, and that the whole period which has since elapsed has not been sufficient to produce even moderate changes."

The divergencies at present observable are assigned solely to mixture of blood; and De Quatrefages is cited as saying that "The companions of the Mammoth and Reindeer have not disappeared, they are still among us." On the other side, Schaffhausen is taken as representative of the transformation theory, that modern skulls show an increase in development corresponding to an increase in intelligence. Dr. Beddoe then proceeds, before dividing Europe into anthropological provinces, to give a sketch of the general succession of races, as known from archaeology and early history. First, we have the palaeolithic period, going back to quaternary times, when all the skulls are distinctly dolicho-kephalic, though belonging to two marked types, the Canstatt or Neanderthal, and the Cro-magnon. With the neolithic period, these two dolicho-kephalic types are more clearly distinguished, the former throughout Central Europe, the latter throughout France, Spain, and Britain; while a brachy-kephalic race is found to be generally diffused, everywhere except in Britain. Coming to the historical period, the expansion of the Kelts, the Teutons and Scandinavians, the Slavs, and the Turks is briefly described, though without much appeal to craniological evidence. Concerning the Hungarians, Dr. Beddoe writes:

"The Magyars from the same neighbourhood [as the Bulgarians, a Finnish race from the Volga], but mixed somewhat with Turkish blood, who, settling in Hungary, no doubt incorporated the relics of the Avars [who, if not entirely Turkish, were at least Turanian]."

This is very much the same conclusion as is arrived at by Mr. J. B. Bury, in another article in the same number of the same Review entitled "The Coming of the Hungarians: their Origin and Early Homes." With an adequate knowledge of the Magyar language, Mr. Bury here discusses the rival theories of Hunfalvy and Vambéry, with a distinct inclination towards the former. Perhaps the most valuable part of his article is where he criticises the evidence of contemporary Greek writers of the Eastern Empire. But the historical evidence is admitted to be ambiguous, nor can much more be made out of the ethnological evidence proper. We are left, therefore, with the evidence supplied by the Magyar language, which certainly seems to be mainly Ugrian in type, though with a considerable admixture of Turkish elements. It remains to say that Mr. Bury has done his best to illuminate an obscure subject by flashes of Irish humour.

PHILOLOGY NOTES.

MR. C. STOFFEL, of Nijmegen, has reprinted from *Taalstudie* one of the most elaborate studies of English slang that we have ever read. His subject matter is the letters in verse contributed to *Punch* by 'Arry from 1883 to 1889; but he illustrates the vocabulary, the spelling, and the grammar from an immensely wide number of sources. Occasionally he is able to illustrate English slang from Dutch—e.g., *uithangen* is used in the same sense as "to hang out," which our author derives from the practice of hanging out signs. "In the swim" has a whole page devoted to it, and "oof" is abundantly illustrated, though not explained. Well-deserved praise is given to the *Encyclopaedic Dictionary*. Altogether, we have not found a single instance where Mr. Stoffel is

demonstrably wrong, and we have ourselves learned a great deal from him.

WE have received, as one of the Publications of the Modern Language Association of America, a monograph on "The Saga of Walther of Aquitaine," written by Dr. Marion Dexter Learned, associate in German at Johns Hopkins University. He gives—(1) a critical text of all the versions in which the Saga, or any fragment of it, is preserved—Anglo-Saxon, Latin, Middle High German, Old Norse, and Polish—arranged in their probable chronological order; (2) a tabular conspectus, showing, side by side, the corresponding contents of the several versions; (3) a discrimination of the historical from the legendary elements; (4) an attempt to determine the original form of the Saga, and to trace the later accretions; (5) a vindication of the existence of Walther as an historical personage; (6) a bibliography and index. The following is Dr. Learned's own summary of his conclusions:—

"The elements of the Saga are essentially historical, belonging, for the most part, to the period of heroic struggle of the Germanic peoples of the West with the Huns; the original form of the Saga probably developed as early as the fifth century, assumed a strongly Frankish-Burgundian colour of the Merovingian period in the 'Wal-tharius' version, became itself the theme of a M.H.G. epic, and was connected with the great heroic cycles of the 'Nibelungenlied,' of the epic accounts of Ermanric, Theoderic, and Charlemagne. Thus we have justified the view that Walther of Aquitaine belongs to the historical group of heroic characters, with whom all mediaeval tradition associated him, and not to the realm of myth and fable."

FINE ART.

CATALOGUE OF THE GREEK COINS IN THE BRITISH MUSEUM.—*Mysia*. By Warwick Wroth. *Alexandria and the Nemes*. By Reginald Stuart Poole. (Printed for the Trustees.)

ALMOST simultaneously two new volumes of the British Museum Coin Catalogue have appeared. The one continues the slow progress southward and eastward in which the main series of the Catalogue is engaged, the other is a work by itself dealing with the enormous Romano-Egyptian coinage.

The first book differs from the second in covering a very small district, and contains nothing but the coins of Mysia proper, not even comprising those of the Troad, which is for all intents and purposes a Mysian district. It would, we think, have been better to include the issues of Ilium and Scepsis and their neighbours in this volume, which is one of the smallest of the British Museum series. Apparently, however, the Troad, Lesbos, and Aeolis are destined to make the next part of the Catalogue.

In Mysia by far the most important coins are the great mass of Cyzicene staters, which formed for so long the main gold currency of the northern Aegean. We had occasion to review in the ACADEMY not long ago Canon Greenwell's excellent monograph on the coins of Cyzicus, and need not now speak of them at length, more especially as Mr. Wroth agrees almost entirely with Canon Greenwell's classification, and refers the reader to it in his preface. The present volume, being only a catalogue of the national collection, is, of course, less comprehensive than the earlier work, which included the

coins in other public and private cabinets. The Museum, though it owns a fine series of Cyzicenes, is rather weak in the last issues of the mint, of which it only possesses six or seven varieties. We note that Mr. Wroth places these late coins at about the year 350 B.C., while Canon Greenwell supposed that the series ended ten or fifteen years earlier. The lower date is probably the correct one, as it was the gold Philip-pics which drove the Cyzicene staters out of currency, and the Macedonian coins were not established in use so early as 360 B.C.

After the issues of Cyzicus, the most important pieces included in this volume are the beautiful gold staters of Lampsacus—a series whose richness and variety is only just beginning to be appreciated. Twenty years ago hardly any Lampsacene gold money was known, and in old collections it is conspicuous by its absence. But of late several rich finds have enlarged our knowledge of these splendid coins; and Mr. Wroth is able in his Preface to give a list of thirty-one different types, all showing the winged horse of Lampsacus on the reverse, while the obverse is occupied by a variety of devices chosen from as wide a field of mythological subjects as even the Cyzicene staters can show. Only nine of these thirty-one types are in the Museum, but they include some of the most beautiful subjects—the Nike erecting a trophy, the Gaia rising from the earth, and the weather-beaten sailor in a conical cap who has been recognised as Ulysses. We hope that ere long the national collection may obtain the other interesting types—the Helle crossing the Hellespont, the Nereid riding a dolphin, and the Nike sacrificing a ram, which are the pride of some foreign cabinets.

Among the other Mysian coins points of interest are not very numerous. We note that Mr. Wroth ascribes the little gold and silver diobols of Pergamum to the year 310 B.C., when Heracles, the son of Alexander the Great, was proclaimed king there by Polysperchon. It is curious that, if this was the case, no regal title was placed on the money, but only the name of the Pergamene state. We should almost prefer to place the coins a few years earlier, and suppose that they were struck soon after the Macedonian invasion of Asia, when the cities believed that they had achieved independence, instead of merely changing masters.

Of the vast Alexandrian series, which forms the subject of Prof. Poole's last contribution to the Museum Catalogue, there are no less than two thousand six hundred varieties described in the thick volume which he has just produced. The series on the whole is not very interesting, as the art shown on it is bad, and the portraits of emperors very untrustworthy. There are, however, some important items of knowledge to be gathered from the Alexandrian coins. They present us with a very curious collection of representations of Graeco-Egyptian gods, and Prof. Poole is able to use them as the text for a very interesting commentary on the religion of Egypt in Roman times. This subject deserves more study than has yet been bestowed on it in England. The ancient Egyptian mythology

was profoundly modified by Greek influence during the time of the Ptolemies, and becomes interpenetrated with many ideas unknown in the days of the ancient dynasties. Prof. Poole points out that the general rule in religious matters was that "Greek types were not affected by Egyptian, but Egyptian by Greek: when a type shows a double origin we find that the Egyptian form is Hellenised, and not the converse." The Greek dislike for monstrous forms was clearly marked in Alexandria, and we find many of the Egyptian gods losing their animal shapes in order to accommodate themselves to semi-Hellenic worshippers. Anubis, for example, a frequent figure on the city coinage, is never found with his familiar jackal-head, but has a human face and merely a jackal at his side. The ram-headed Harpokrates of Mendes in a similar way loses all animal characteristics except his horns, and so appears as a figure much like Zeus Ammon. The great Serapis, the most prominent of all Graeco-Egyptian gods, would have been tauriform if represented in his proper Egyptian shape, as his name shows that he is merely Hesar-Hapi, the Osirian form of the sacred bull Apis. But not only was he worshipped in Hellenic Alexandria as a bearded man with a modius on his head, but this shape was spread all through the comparatively un-Hellenized nomes of Egypt, and was accepted by the native worshippers as the fixed type of the god. Among all the Alexandrian coins there is only one monstrous half-animal form preserved; this is the single representation of Harpokrates of Canopus as a young man most awkwardly fitted with the hind-legs and tail of a crocodile. It is noticeable that this Greek influence had, as might have been expected, less force outside the capital. Among the coins struck for the country nomes in the reigns of Trajan and Hadrian there are three or four representations of hawk-headed, snake-headed, and ram-headed gods. On the other hand, we find Greek influence marked in the provinces by the representation of Neith of Sais as a conventional Hellenic Athene, and of the Sun at Diopolis as a crowned Helios on horseback.

Among the purely Greek types on the coins of Alexandria, where no Egyptian deity is in question, there are one or two curious figures, which need explanation. The most strange is a goddess called Semasia, who is represented as brandishing a whip while she rides at full speed on a galloping horse. As Prof. Poole observes, she must from her name have something to do with the giving of a signal. But what her particular function was has yet to be ascertained. The goddess Kratesis, whose attributes are a victory and a trophy, is neither "Victoria" nor "Virtus," the two Roman coin-types whom she much resembles. Euthenia, though entirely a Greek conception, is from the first treated as the spouse of the Nile-god, and seldom appears without him. Yet the Nile in the Egyptian pantheon had no consort: on the contrary, the Upper and Lower Niles were usually represented as two separate male figures, wearing the one the lotus and the other the papyrus as a crown.

In his thirty-two pages of illustration Prof. Poole has gone on the principle of arranging the coins not under emperors' reigns but under their reverse types, grouping all representations of Zeus or Harpokrates or the Alexandrian Pharos together, irrespective of date. This works admirably for the history of the development of types, but makes it more difficult to follow the general history of the rise and decay of the Romano-Egyptian coinage. We do not get the opportunity of noting at a glance the gradual sinking in size and art which distinguishes the whole series from M. Aurelius to Diocletian, the small rough coins of the third century being mixed in with the large well-executed pieces of the second. Another misfortune of this arrangement is that it leads to the omission of all the imperial portraits: save for heads of Vespasian and Titus, and of the usurpers Marcus Julius Aemilianus and Domitius Domitianus, given on a supplementary page, all the plates are destitute of obverse types. We think that a few more should have been given, especially for emperors or usurpers who reigned only in the East, and whose iconography is not well fixed by their non-Egyptian coins. We allude particularly to Vabalathus, and the elder Macrianus, of whom any additional portraits are useful to supplement the unsatisfactory representations on their ordinary small brass or billon pieces.

We must credit Prof. Poole with the discovery of one more ephemeral usurper among the strikers of coins in the troublous third century. This is the tyrant Julius Aemilianus, whom we have had occasion to mention above. As Prof. Poole acutely points out, he cannot be the legitimate Emperor Aemilius Aemilianus; for not only is his *nomen* different—which might be a mistake of the engraver—but his year of reign is always his first, whereas we know that Aemilius Aemilianus was only recognised in Egypt after he had been proclaimed emperor more than a year, so that no Alexandrian coins of his first year can possibly exist. Julius Aemilianus was no doubt the general who rebelled against Gallienus in 262 A.D., a personage to whom no money has up to now been given.

We hardly need repeat in this review the remark which we have had so often to make before, when noticing Museum publications, that the phototype illustrations are excellent, and also given in numbers which far exceed the proportions of plates allowed in any official catalogue of any foreign State collection.

C. OMAN.

MR. RASSAM AND THE BRITISH MUSEUM.

WE quote the following letter of Sir A. H. Layard, from the *Times* of July 27:—

"My attention has been called to the notice of the Babylonian and Assyrian collection in the recently published 'Guide to the Exhibition Galleries of the British Museum.' That notice is in several respects inaccurate; but it is against the great injustice done in it to Mr. Rassam that I desire to protest. At page xl. of the Introduction it is stated that this 'unrivalled collection' is due to myself, Sir Henry Rawlinson, and others, and no mention is made of Mr. Rassam. Sir Henry Rawlinson is

the greatest and justly the most renowned of Assyrian scholars. He would, I am convinced, be the last man to wish to deprive another of his share in Assyrian and Babylonian discoveries. He was not an excavator in Assyria, but at one time, in his political capacity as Resident at Bagdad, had a kind of general control over the excavations carried on by Mr. Rassam in the ruins of Nineveh. The colossal human-headed bulls, and 'the two colossal figures of mythological character' in the 'Assyrian transept' were not, as stated on the plinths, excavated by him, but by M. Botta, and were, by Sir Henry Rawlinson's directions, 'obtained,' as mentioned in the Guide (p. 80), for the Museum. (By the way, I am at a loss to explain why 'excavated' has been designedly substituted of late for 'discovered' on all the Assyrian antiquities, while the latter word has been retained on the antiquities we owe to Sir Charles Newton and others.) Mr. Rassam was a great 'discoverer' and 'excavator' in the true sense of the words, although his name has been omitted. To him alone we owe the magnificent series of bas-reliefs representing the lion hunt and other subjects of the chase in the 'Assyrian basement,' the priceless bronze gates from Tell Balawat, the wonderful collection of tablets from Habbu Hubba—the site of a very ancient Babylonian city which he discovered—and many other Assyrian and Babylonian monuments of the highest importance now in the Museum, to which his name, however, has not been attached.

"During his employment under the Trustees of the British Museum, Mr. Rassam discovered the remains of five Babylonian palaces and temples, and of three temples and one palace in Assyria, from which most interesting and important remains and inscriptions were obtained. I fear that a deliberate attempt is being made to deprive him of the credit which is his due. I cannot for one moment believe that so distinguished and honourable a body as the Trustees have countenanced this treatment of Mr. Rassam, who during very many years rendered them the most loyal, the most devoted, and the most disinterested services, and to whom they and the public owe some of the most important and precious monuments and records, illustrative of sacred and profane history, of which they are the guardians."

CORRESPONDENCE.

ÆGEAN POTTERY IN EGYPT.

Bromley, Kent: July 27, 1892.

The main question of the early date of the vases found at Mykenae, Ialysos, Gurob, and Tel el-Amarna, has been passed by Mr. Torr with the strange remark that I have "never attempted to defend that assumption." No. And I do not see why I should defend "that assumption" any more than I should defend the date of the Arch of Titus or the Column of Trajan. Those buildings may be of any age subsequent to the events and the names recorded on them; but only a paradoxer could debate their date.

So, no doubt, the many vases found in Greece and Egypt may be later than the time of the XVIIIth Dynasty, the names of whose kings are found with them; but in the absence of a single contradictory datum (for those of the XIXth and XXth Dynasties follow in sequence of style), it seems to me a pure waste of time to discuss at length such a possibility.

I could easily show that Mr. Torr has "misrepresented" (to use his favourite phrase) my statements in many points in his last letter, and has assumed meanings very different to those of my words. But all such matters are trivial beside the main issue, which I have re-stated once more above, and which has never been met.

When these facts are acknowledged, we may return to discussing what various personages mean—if that is worth while.

W. M. FLINDERS PETRIE.

NOTES ON ART AND ARCHAEOLOGY.

THE record of Mr. Theodore Bent's archaeological expedition to the ruined cities of Mashonaland will be published in the course of the autumn, by Messrs. Longmans, with numerous illustrations.

THE Grosvenor Club has now made arrangements to exhibit paintings in its large drawing-room, and artists and others are invited to apply to the secretary for all particulars. Works by the old masters will be received as well as by modern artists both English and foreign. The first exhibition will open in October next.

THE exhibition of early Flemish and Dutch pictures at the Burlington Fine Arts Club will close on Saturday, August 6.

THE August number of the *Art Journal* will contain the first of three articles by Mr. Marcus B. Huish descriptive of the Isle of Wight, with special reference to the capabilities of the island as a sketching ground for artists. Mr. Percy Robertson has made a series of drawings to illustrate the papers, including an etching of the Old Church, Bonchurch, which will be given with the September number.

FROM the thirty-fifth report of the Trustees of the National Portrait Gallery, it appears that ten works have been added by gift and bequest during the past year. These include a plaster bust of Handel, by Roubiliac; medallions of Sir James Clark Ross and Sir John Richardson, the Arctic explorers, modelled by Bernhard Smith; a portrait drawing of Isaac Taylor, author of *The Natural History of Enthusiasm*, by Josiah Gilbert; a portrait of the second Earl of Godolphin, by Jonathan Richardson; a portrait of Tom Paine, by Millière, after Romney; and the portrait of Lord John Russell, presented by its painter, Mr. Watts. The most important of the additions acquired by purchase is Sir Thomas Lawrence's portrait of Viscount Castlereagh, from the Clancarty collection; and among the others is Henry Edridge's full-length drawing of Lord Nelson, executed in 1802; a portrait, by Van Dyck, of Thomas Killigrew, brother of the dramatist, and groom of the chambers to Charles II.; an equestrian portrait of Marlborough—an oil sketch by Kneller; the first Earl of Lincoln, by Ketel; Girtin's portrait by Opie, and John Constable's, a pencil drawing, by himself; the first Earl of Burlington, painted in the school of Van Dyck; the fourth Earl of Orrery, by Charles Jervas; and Sir John Millais' water-colour of John Leech. The purchases also include a portfolio of twenty-one drawings of heads by Sir George Hayter.

MESSRS. RAPHAEL TUCK & SONS have now issued proof impressions, on Whatman paper, of the Queen's Letter to the Nation, with Mr. E. J. Poynter's symbolic border design etched by Mr. Lowenstam. We may remark that the facsimile of the letter is now the exact size of the original, and that each proof has been numbered in the exact order of its impression from the plate. The publishers deserve credit for the care expended on every detail of the undertaking, which is worthy of its national character.

MUSIC.

MUSICAL PUBLICATIONS.

We have received from Messrs. Augener & Co.

Chaconne du Ballet Héroïque. Par Pierre Monsigny. This is an arrangement by Fr. Hermann, and forms part of the *Anthologie Classique et Moderne*. The old French operas are a mine whence many a gem could be drawn. This Monsigny Chaconne is a graceful,

piquant example of eighteenth-century music, and not difficult.

Four Pieces by Sigismund Noskowski, for Piano-forte. (Op. 36.) The music shows the influence of various composers of the romantic school, but has individuality. All four numbers are short. No. 1, "Les Larmes," has also been arranged by the author for violin and piano-forte. His Op. 35, consisting of three pieces, is also attractive. The "Duma," No. 2, deserves special mention.

Minuet and Scène de Bal, for 'cello, with Piano-forte Accompaniment. By W. H. Squire. Two light and pleasing pieces.

Miniature Trio for Piano, Violin, and 'Cello. By C. Gurliitt. A well-written ensemble piece for young pupils.

Glees and Choruses. In Four Books. Edited by Mr. Heale. The first three are for four, the last are for three female voices. Of these, many numbers are by Sir Henry Rowley Bishop, an English composer whose name is a household word. There is a straightforward English character about his music, and a spontaneity that has helped to win for it popularity. Admirers of the modern school may smile at its simplicity, but there is something genuine in it, though it be at times weak, or even trivial. Mr. Heale has selected some of the most popular glees and choruses. In the arrangement for female voices—excellent of its kind—some of the composer's effects may not be fully realised, but the form is a convenient one. The collections include also glees by Calcott, the Earl of Mornington, and other standard English composers. Mr. Heale has also arranged six Bishop choruses for two, and six rounds for three female voices. Here the end may possibly justify the means, though transcriptions are always open to criticism.

Mémoires Ruthéniennes. By Noskowski. (Op. 33.) Cahier 1 and 2. These are pleasing duets with quaint themes, piquant harmonies. No. 3 (Cantique varié) recalls Schubert; No. 7 (Zadumka), with its changes of measure and quaint cadences, is interesting. These duets, too, are short and effectively written for both performers.

The Ship o' the Fiend: Orchestral Ballad. By Hamish MacCunn. (Op. 5.) Arranged as a pianoforte duet by Mr. Marmaduke M. Barton. This is one of the composer's earliest and most striking works, and, even without the orchestral colouring, will be welcome in this form. His Ballad-Overture "The Dowie Dens o' Yarrow" has also been transcribed in a similar manner.

Mendelssohn's War March of the Priests from "Athaliae." Arranged for two pianos, eight hands, by E. Pauer, will be found an effective ensemble piece.

Scherzino, by L. Schytte, pianoforte duet, is short, light and taking.

To the Distant One. By G. H. Clutsam, with violin obligato. This love ballad is decidedly effective; the harmonies of the accompaniment may be a trifle overstudied, but the appoggiaturas in the chords produce an appropriate feeling of restlessness. The words from Lenan are well translated by Mr. W. Grist.

Foreshadowings, words and music by Edith Swepstone, has a tinge of the commonplace at times, but is expressive: the accompaniment, including a 'cello obligato part, is interesting.

Vier Lieder. By G. Jensen (Op. 30). With German and English words. These are four songs of great interest. The form is simple, and they are all short, and have character; the harmonic colouring is excellent, and the accompaniments show taste and skill. The English version is from Mr. Grist's practised pen.

The Dame of the Farm (La Fermière), by Weckerlin. A quaint and graceful song; a successful specimen of 5-4 time.

Joh. Seb. Bach Organ Works. 3 Books. Edited by W. T. Best. These books contain the Canzona in D minor, one of the composer's early and most graceful pieces; the beautiful five-part Fantasia in C minor; an introductory movement to a Fugue, alas, unfinished; and the magnificent Fantasia in G, with its stately ascending and descending passages. But Bach requires no praise, and Mr. Best is well known as an able editor. The pieces are fingered, registered, &c. J. S. SHEDLOCK.

MUSIC NOTES.

A TRIO for three pianofortes (MS.) by Samuel Wesley was performed at a concert given at St. James's Banqueting Hall on Saturday last by Mr. E. Fowles and his pupils. This work, unique of its kind, was written eighty-one years ago. The music recalls Handel and also Mozart, but it has nevertheless a *cachet* of its own. The various movements are all in the key of D, so that it resembles a Suite rather than a Trio in the modern sense of the word. The concerted writing is extremely skilful: the Presto movement is somewhat long, but the concluding Pastorale is most effective. Mr. Fowles deserves thanks for reviving such an interesting old novelty, by one of our most distinguished native composers. The Trio was well performed by Mr. E. Fowles, Miss J. Moncel, and Mr. B. Fowles. The programme included other pieces well rendered by various pupils, and songs sung by Mr. G. Tate.

A STUDENTS' Orchestral Concert was given by the pupils of the Royal Academy of Music at St. James's Hall on Tuesday afternoon. The programme opened with a Mozart Concerto in E flat for two pianofortes. It was written in 1780, and Otto Jahn tells us that we owe the work to Mozart's wish to "play a duet with his sister." The music is full of grace and charm. The solo parts were well interpreted by Miss L. Davies and Miss Maude Wilson. Dr. A. C. Mackenzie has done well in introducing one of Mozart's Concertos, which are strangely neglected in these days of storm and stress. An interesting feature of the programme was a vocal Scene, "Wulstan," by Mr. Granville Bantock. The music is thoroughly modern in spirit, fresh, and full of promise. The vocal part was artistically sung by Mr. H. Lane Wilson. The clever violin playing of Miss Gertrude Collins also deserves mention. The orchestra was under the careful direction of Dr. Mackenzie.

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